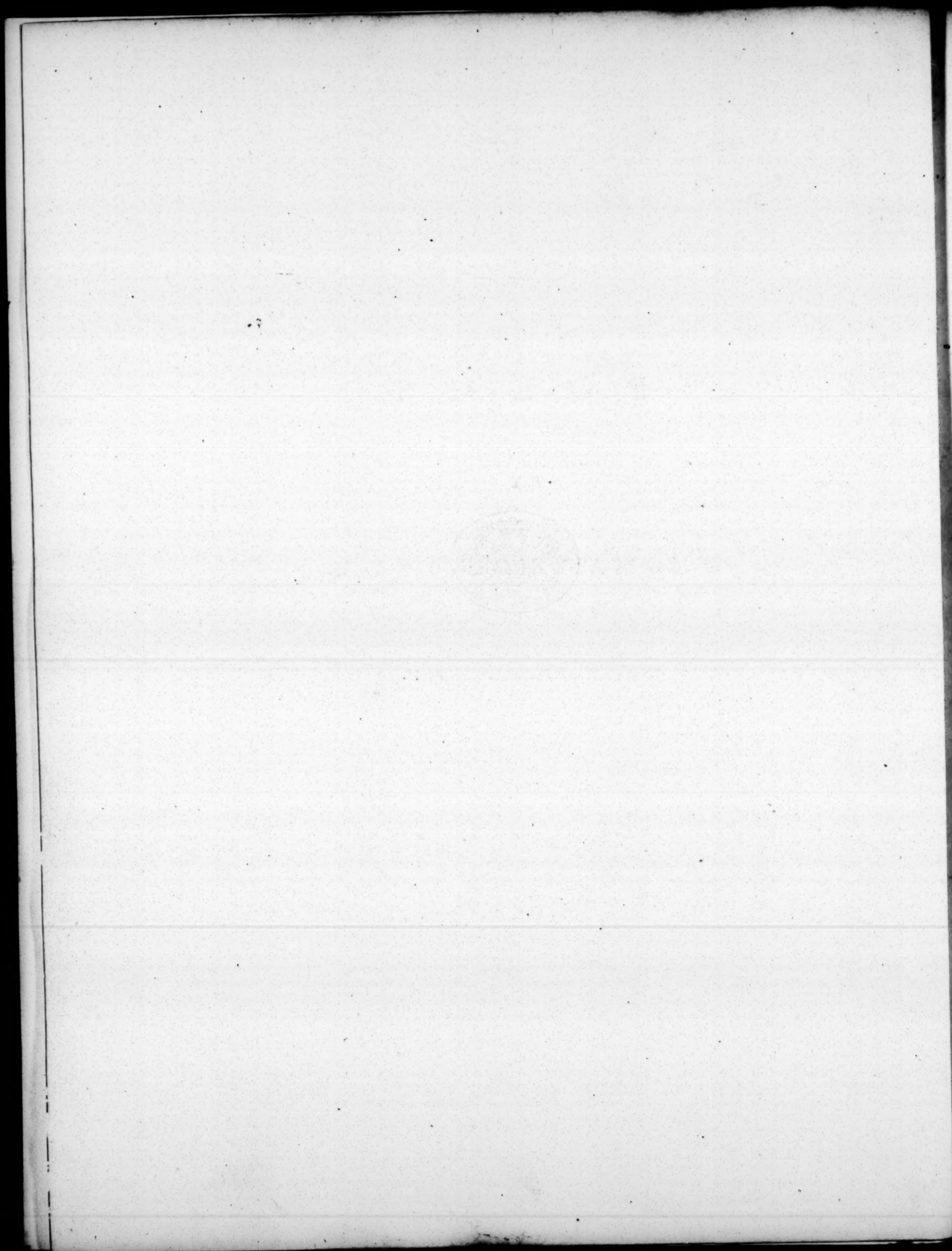


P O E M S

BY

THOMAS HOCCLEVE,

NEVER BEFORE PRINTED.



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P O E M S

BY

THOMAS HOCCLEVE,

NEVER BEFORE PRINTED:

SELECTED FROM A MS. IN THE POSSESSION OF

GEORGE MASON.

WITH A PREFACE, NOTES, AND GLOSSARY.

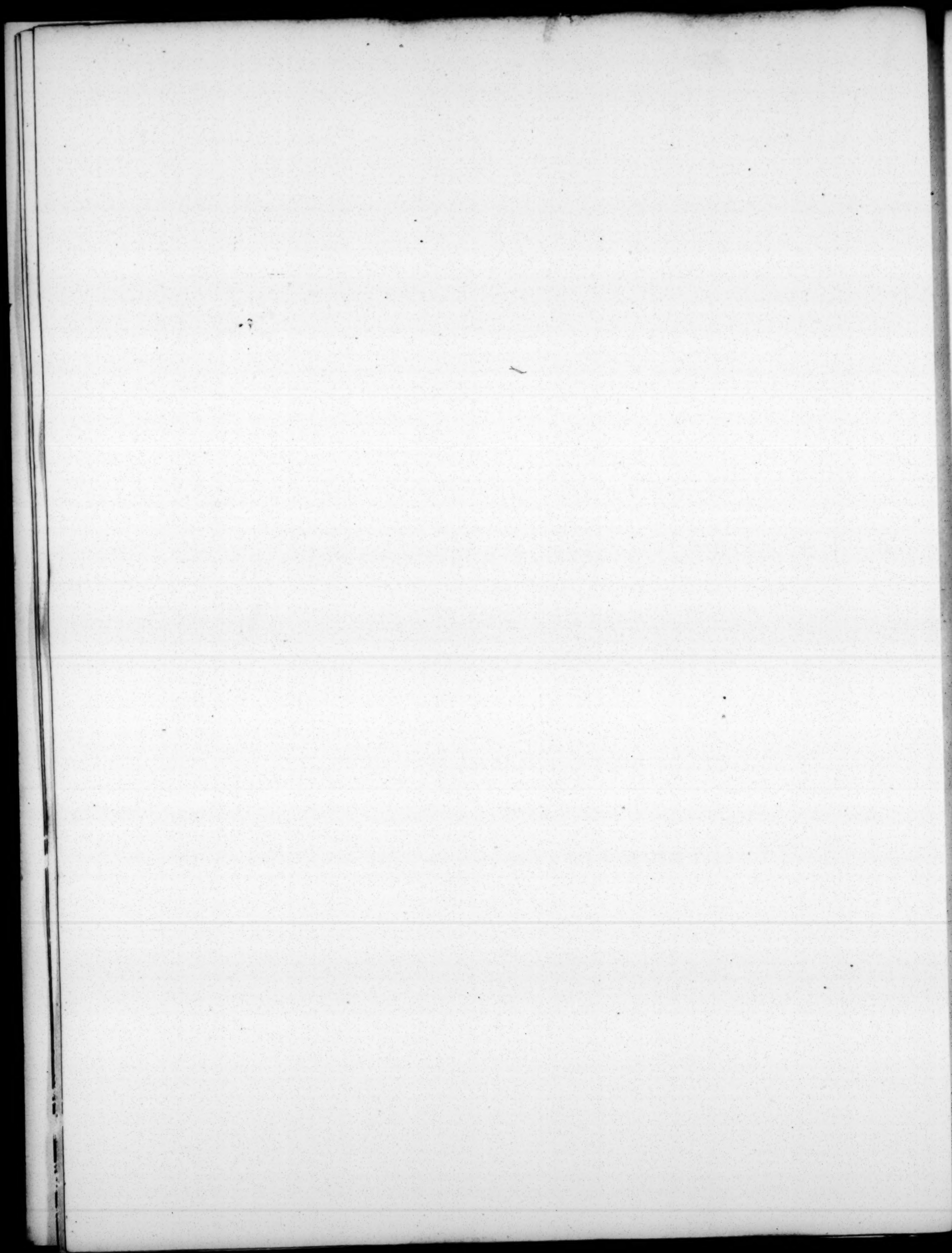
L O N D O N :

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MDCCXCVI.



TO
THAT INTELLIGENT
FRIEND OF LITERATURE,
GEORGE JOHN EARL SPENCER,
THESE POEMS OF HOCCLEVE
MOST SATISFACTORILY
THEIR EDITOR INSCRIBES.



ADVERTISEMENT.

THE MS., from which these Poems are selected, came into the hands of the editor at the well-known auction of Dr. Askew's MSS. in 1785. By the arms on both sides of the cover the book appears to have belonged to Henry Prince of Wales, son to James the first. The circumstance of most of the poems not being known to exist elsewhere has induced the editor to specify the contents of the MS. in his preface---that any other possessor of any of these pieces may know them to be the same, and have the option of communicating intelligence upon the subject.

ERRATA.

- Page 19. line 10. after *editions* insert *by Berthelet*.
25. line 15. *scarfe=ly* should be printed *scar=fe=ly*.
27. line penult. in notes, for *ablative* read *oblative*.
30. turn the comma at the end of v. 36 into a colon.
31. v. 54. for *grace re=concyle* read *gra=ce reconcyle*.
37. v. 138. for *deer* read *deere*.
43. v. 230. for *fogete* read *forgete*.
52. v. 374. for *thir* read *ther*.
53. v. 392. for *ne* read *no*.
54. v. 405. for *displeasaunt* read *disple=saunt*.
58. line 3. after *IL* insert *ESTOIT*.

Errors merely *literal* (as comentator, *Wintownis*, &c.) are not particularly set forth.

P R E F A C E.

THIS publication contains six poems, selected out of seventeen, which make the whole of a Ms. in the editor's possession, and were all written by THOMAS HOCCKLEVE. He is more generally called OCCLEVE; but his name is here spelt as it stands in the Ms. wherever this poet speaks of himself.

Particulars of HOCCKLEVE's life have been very sparingly transmitted to us: some of those too, which we have, are totally inconsistent with many of his sentiments, as delivered by him in his poetry. Also the very time of his birth, and the duration of his existence, are left exceedingly at large by all who mention him. Yet both of these may be pretty nearly ascertained from what will occur in this selection. It is most probable, that HOCCKLEVE was born about the year 1370. The reasons for this conclusion will be fully set forth in notes

to the passages, whence the inference is drawn. From what our poet says of himself*, he has been stiled CHAUCER's disciple. The age he was of, when first honoured by the notice of this great master, does not appear; but according to the computation of his birth, he must have been thirty years old when CHAUCER died.

PITTS says, that HOCLEVE studied the law at *Chester's Inn*, and was a writer to the *Privy Seal* for twenty years. His residence at "Chestres† Inne by the Stronde" is testified by himself in the introduction to his poem *de regimine principum*. That he belonged to the *Privy Seal* for a considerable length of time in the younger and middle part of his life, is almost manifest from passages in the poems now published. When he quitted this office, or what means of subsistence he afterwards had, cannot be so clearly determined. PITTS seems to insinuate, that he was provided for by HUMPHREY Duke of Gloucester, saying, "that he wonderfully

* See testimonies of CHAUCER in URRY's edition, and WARTON's *English Poetry*, vol. ii. p. 43.

† This was one of the buildings pulled down to make room for the first erection of *Somerset House*; but (according to DUGDALE's *Orig. Jurid.*) was once the town residence of the *Bishops of Litchfield*, who were formerly called bishops of *Chester*. [See SPELMAN's *Remains*, p. 212 at bottom, and WRIGHT's edition of Heylin's *Help to English History*, p. 58 and 60 and 130.] This accounts for the name of the edifice; but at what time it was converted into an Inn for law-students, and whether it was only made a part of Stronde Inn, are circumstances not specified either in DUGDALE or SPELMAN.

"celebrated

“celebrated this patron in his verses.” Both these things may possibly be true ; but no specific vouchers are adduced for either---by PITTS. Mr. WARTON indeed strengthens the latter assertion by saying, “HOCCEVE in this poem [*de regimine principum*] and in others, often celebrates HUMPHREY Duke of Glocester*.” In these *others* (not seen by the editor) Mr. WARTON probably had grounds for what he advanced ; but the poem *de regimine principum* makes no mention of HUMPHREY : nor was it at all likely that it should ; since, at the time of HOCCEVE’s promulgating that work, HUMPHREY was neither Duke of Glocester, nor of an age to be a patron. In the editor’s Ms. are two little poems, which were sent with this piece, one to the Prince of Wales (afterwards HENRY V.) and the other to Prince John *afterwards* Duke of Bedford. There are passages of the poem to Prince JOHN, which almost imply *his* being then under a tutor : and HUMPHREY was the *youngest* of the princes. In all the seventeen pieces (contained in the editor’s Ms.) there is certainly not a word of HUMPHREY. Whatever was the source of HOCCEVE’s support in the latter period of his life, it is pretty evident from the last poem in this selection, that he could be little short of eighty years of age at the time of his writing it. One of the dates assigned to his æra in TANNER’S

* Hist. of Eng. Poet. vol. ii. p. 44.

Bibliotheca is 1454; which is very likely to have been the year of his decease.

BALE tells us, "that OCCLEVE had imbibed the religious "tenets of WICLIFF and BERENGARIUS;" and seemingly quotes a passage from WALSINGHAM to prove it. As the passage stands in the printed copies of WALSINGHAM, it has been grievously mis-quoted by BALE. The historian is speaking of WICLIFF in the year 1381, and says of him "reassumens "damnatas opiniones Berengarii et OCKLEFE." This passage would make Wicliff an Ocklesian, instead of Ocklefe a Wicliffian, and could never relate to our HOCLEVE, then a boy not twelve years old. Indeed from comparing Walsingham with himself in his *Ypodeigma Neustriæ*, and with the Monk of *Evesham's* Life of Richard II. the words "et "Ocklefe" seem rather some blundering interpolation. Our author had so little imbibed the tenets of that early reformer, that he frequently shews himself much too violent against Wicliff's followers.

So many circumstances of HOCLEVE's private life are displayed in the selected poems, that the editor's principal inducement, for giving these particular pieces to the public, has arisen from his observing such kind of matter to be contained in them. Private anecdotes in the least degree characteristic are always amusing; and when they bring us acquainted

acquainted with peculiar habits and manners after the intervention of centuries, can hardly fail of interesting readers of curiosity. The subject of the chief poem in this publication is the poet's own dissipated life. Nor is his propensity to extravagance unaccountable, since the example of the *second* Richard's court was always before his eyes in his youth. Hardyng's Chronicle plainly sets forth the excessive profusion of that unfortunate monarch.

Truly I heard Robert Ireleffe say
 Clerke of the greencloth, that to the household
 Came every day, for the most part alway
 Ten Thousand folk by his messes told
 That followed the house ay as they wold,
 And in the kechin three hundreth servitours,
 And in eche office many occupiours.

And Ladies faire with their gontilwomen,
 Chamberers also and launderers
 Thre hundreth of them were occupied then.
 There was great pride among the officers,
 And of all men for passyng their compeers,
 Of rich array and much more costious
 Than was before, or sith, and more precious.

Yomen

Yomen and gromes in clothe of filke arayed
 Sattyn and damask, in doublittes and gouns,
 In cloth of green and scarlet, for unpaid.
 Cut worke was great, both in court and townes,
 Bothe in mens hoodes, and also in their gounes,
 Broudur and furies, and goldsmith werke ay new
 In many a wyfe eche day they did renewe.

The poetical merit of our author has been variously estimated by those that have treated of it. It would be idle to refer to Pitts or Bale, as arbiters in this way; but WILLIAM BROWNE had an easy vein of harmonious poetry, and cannot well be supposed an incompetent judge on the subject. He has incorporated into his *Shepherd's Pipe* (published in 1614) a whole poem written by HOCCKLEVE, translated from *Gesta Romanorum*, and entitled *The Story of Jonathas*. BROWNE soon after says,

Well I wot, the man, that first
 Sung this lay, did quench his thirst
 Deeply, as did ever one,
 In the Muses' Helicon.

Mr. WARTON (in his Dissertation on *Gesta Romanorum*) directly dissents from the writer of these praises: yet his
 chief

chief reason for doing so seems not to be warranted by the real state of the fact. His words are, "he [HOCCEVE] has "given no sort of embellishment to his original." Had Mr. WARTON found fault with the poet's *mode* of embellishment, the editor would have felt a diffidence in a contrary opinion to that of so able a critic; but the general negation is certainly unfounded. HOCCEVE indeed adheres closely to the substance of the story, yet embellishes it in various places by judicious insertions of his own, and of which there are no traces at all in his original. The tale would absolutely appear in certain parts of it as if it had been mutilated, were it not for these additional touches. In some of them there is a strain of pleasantry similar to that of PRIOR; and which the modern poet in one instance probably copied. At the meeting of Jonathas with his paramour, HOCCEVE says, that he

rowned * in her ear,

Nat wot I what, for I ne cam nat there.

PRIOR says in *Downball*,

And Morley most lovingly *whisper'd* the maid.

The maid! was she handsome? why truly so-so:

But what Morley *whisper'd*, we never shall know.

* Whispered.

PRIOR

PRIOR had access to the Harleian Library, where he might as easily have seen the *Shepherd's Pipe*, as he did *The Not-browne Mayde*.

In his preceding volume of the History of English Poetry Mr. WARTON had spoken unfavourably of the talents of HOCCEVE: he had called him "a feeble writer, as a poet," and gone so far as to say, "the titles of his pieces indicate a coldness of genius." And might not such a remark be said to indicate some degree of prejudice? Many an admirable poem would stand in danger of being consigned to oblivion, if an *index expurgatorius* should be framed from the bare inspection of titles. The very person here stigmatised for coldness of genius is (a few pages after) deservedly commended by his censurer, for expressing great warmth of sensibility in some lines to the memory of Chaucer.

Mr. WARTON's final sentence against HOCCEVE is grounded on supposing in him a total want of "invention and fancy." The editor of the present selection by no means presumes to enter into competition with the judgment of so eminent and ingenious a writer; and, as far as evidence was equally open to both, acquiesces in the decision of an infinitely superior authority. But there are strong reasons for believing, that none of the poems in the editor's MS. (except

(except two of the shortest, already mentioned as sent to the Princes) could ever have been seen by Mr. WARTON*. Of the remaining fifteen the *title* only of one (in the words *de suis prodigalitibus*) is in TANNER; but, where the poem itself existed, TANNER could give no intimation. The late Mr. TYRWHITT, whose accuracy in researches of this kind needs not be expatiated upon, knew of no other Ms. in which any of these fifteen pieces were to be met with. Now had some of these, especially some of the present selection, been seen by Mr. WARTON, the editor really thinks, that this discerning critic would have perceived more originality in HOCCEVE, than he deemed him possessed of, and consequently have held him in a somewhat higher degree of estimation. There is at least through the whole of this Ms. a negative merit, which Mr. WARTON must have accounted singular in a poet of so early a period: since this very merit is alledged by himself against allowing the authenticity of the poems called Rowley's. I mean, there are no anachronisms, "no incongruous combinations" in all these † poetical remains.

I now

* It may be asked, why the editor did not offer Mr. Warton the use of this Ms. ? It was not in the editor's possession, till a few years after Mr. Warton had published his third and last volume.

† The editor does not assert, that HOCCEVE was always free from any defect of this sort. In his *Letter of Cupid* (published with Chaucer) this heathen god talks of *angels* and the *twelve apostles*, of the *Virgin Mary* and the *Devil*. But this *Letter* might

I now proceed to give the reader a list of the contents of the Ms. whence this selection is made, and which seems to have been written about the middle of the 15th century.

CONTENTS OF THE MS.

A Complaint of the Virgin Mary ought to be number

I. but wants the beginning, which was probably an illuminated leaf, and torn out for the sake of the illumination. To prevent this imperfection of the volume from being manifest at first sight, some proprietor has transposed the remainder of this piece into the middle of the next, and inserted it after the second leaf of what was properly the *second* poem, but of which the *beginning* now stands *first*. This fragment contains twenty-nine stanzas of seven lines each, and ends thus :

for your redemption.

Cette compleynte paramount feust translatee au
comandement de Madame de Hereford* que dieu par-
doynt.

This

have been lost, or not known for *Hoccleve's*, and was probably one of his most youthful compositions. There are in the editor's Ms. 2200 verses on 17 different subjects, entirely clear of that absurdity, which Mr. WARTON deemed inseparable from the productions of *Hoccleve's* æra. If the contents of this Ms. had been all the remains of its author, they might have been made use of as a very strong argument in reply to Mr. WARTON'S.

* *Madame de Hereford* was probably Anne, daughter to Thomas of Woodstock, Duke

[This French colophon, and most of the titles following, cannot possibly be quite so old as the poems, to which they are respectively annexed: some of them perhaps were not older than the Ms.]

II. Cette feust fee au temps q̄ le R. H. la v^t q̄ dieu
p̄doint feust a Hampton sur son primer passage vers
Harflete.

This title (standing first in the Ms.) belongs to a balade addrest to SIR JOHN OLDCASTELL; from whose critical situation at the time, as well as from the notoriety of the subject, this balade may appear one of the properest for publication. But the editor has rejected it, as too great an imposition on the patience of his readers. It consists of sixty-four eight-line stanzas, and is much more of a theological disputation, than a poetical exercise: one stanza may serve for a sample of its argumentation:

Duke of Glocester; who, on the death of her mother the Dutcheß, in October 1399, seems to have assumed the title of Countess of Hereford. The Lady spoken of as such in Hardyng's Chronicle (198 b) could not well have been any other.

Right as a spectacle' helpith feeble fighte,
 Whan a man on the book redith or writ,
 And causith him to see bet* than he mighte ;
 In which spectacle his fighte nat† a bit
 But gooth thurgh‡, and on the book restith it ;
 The same may men of ymages seye :
 Thogh the ymage nat the feint be, yit
 The fighte us myngith || to the feint to preye.

So little does HOCCKLEVE in this poem incline to Wicliffian principles, that in the zeal of papistical orthodoxy he advises OLDCASTELL to leave off studying " holy writ," and read *Lancelot de Lake* §, or *Vegece* ¶, or *the Siege** of Troie or Thebes*. But if he will needs read the bible, he sends him to *Judicum*, *Regum*, *Josue*, *Judith*, *Paralipomenon*, and *Machabe* †† ; than which he tells him,

More autentic shalt thou fyn-de noon‡‡,
 Ne§§ more pertinent to chivalrie.

* Better. † Not. ‡ Through. || Reminds. See Lyé's Junius. *Ming*.

§ A famous book of chivalrie.

¶ Vegetius.

** Poems on each of these subjects were afterwards written by Lydgate; but the books here recommended were most likely to have been Latin or French.

†† In other words, *Judges*, *Kings*, *Joshua*, *Judith*, the *Chronicles*, and the *Machabees*.

‡‡ None.

§§ Nor.

In

In the same poem we have the following line :

Ye medle* of al thyng, ye moot* /*boo the goos.*

This saying is stated in modern books of proverbs to be *Scottish*. As there are also a few other words and phrases used by HOCLEVE, which are still current in some northern counties, and which do not occur in other writers contemporary with our poet, it might incline us to imagine, that he was of northern parentage†.

This second poem begins,

The laddre of hevene-----

III. La male regle de T. Hoccleve
stands first in the present selection.

IV. Ceste balade ensuante feust faite au tres noble Roy
H. le v^t q̄ dieu pardoint le jour q̄ les Seigneurs de son
Roialme luy firent lour homages a Kenyngton
contains five eight-line stanzas, and begins,

The kyng of kynges-----

* Muft.

† In confirmation of this conjecture it may be observed, that HOCCLOUGH is the name of a parish in Northumberland. At the same time it must be owned, that there are other parishes in more southern counties whose names approach full as near to that of HOCLEVE, and that many words and phrases which now exist only in the north, might in old times have been general over the island.

V. Cestes

V. Cestes balades enfuyantes feurent faites au tres noble Roy H. le quint q̄ dieu pardoint, & au tres honorable compaignie du Jartier.

The two balades, here coupled by a double title, consist of four eight-line stanzas each, and the first begins,

To yow, welle of honor-----

VI. Ad beatam Virginem.

A penitential hymn of fifteen eight-line stanzas, beginning

Modir of lyf-----

VII. Ceste balade enfuyante feust faite toft apres que les offes du Roy Richard feurent apportez a Westminster

contains six eight-line stanzas, and begins,

Wher as that this land-----

VIII is the last of the selection.

IX. Ad beatam Virginem.

A prayer to the Virgin for her intercession ; before the conclusion of which, Saint John is admitted to an equal share of the poet's adoration. Addresses to the Virgin in former times

times were couched in phrases strangely figurative. *Godric* (hermit of *Finchale*) in the twelfth century styles her "Christes Bur" [chamber]: in the fifteenth our courtly writer to the Privy Seal converts this *chamber* into a *palace*, and calls the Virgin "Paleys of Cryft." The piece contains twenty seven-line stanzas, and begins,

Modir of God-----

X. Ce feust mys en le livre de Mons'. Johan lors nomez ore Regent de France & Duc de Bedford.

This piece has already been mentioned, and exists in one of the Mss. in the British Museum of the poem *de regimine principum*. It contains three nine-line stanzas, and begins,

Unto the rial-----

XI has no title. It is a mere petition in verse to a clerical Lord Chancellor* for a patent to have arrearages paid, contains three eight-line stanzas, and begins,

Fadir in God-----

XII. Cestes balade & chanceon, &c.
second in the seleccion.

* The Archbishop of Canterbury [Fitzalan a younger son of an Earl of Arundel] was Lord Chancellor for three years from 1407.

XIII. Ceste

XIII. Ceste balade enfuyante feust mise en le fin du
livre del Regiment des princes

(already mentioned, as addrest to Henry V. when Prince of
Wales) is in all the Mss. of HocCLEVE's chief poem, which
are perfect at the conclusion, though Number X. seems only
to have been preserved in the Royal Ms. [17 D XVIII.], and
in the editor's. The piece contains three eight-line stanzas,
and begins,

O litil book-----

XIV. Item au Roy, &c.
fourth in the selection.

XV. A. de B, &c.
fifth in the selection.

XVI. Ceste balade enfuyante feut par le Court, &c.
third in the selection.

XVII. Ceste balade enfuyante feust translatee au com-
mandement de mon meistre Robert Chichele*.

This translated poem is a religious meditation, consisting
of twenty stanzas; the first of which being tolerably poeti-
cal is here transcribed at length.

* A person of this name was twice (in 1411 and 1421) Lord Mayor of London,
and probably brother to Henry Chichele made Archbishop of Canterbury by Henry
V.; indeed he is expressly called so in Wright's edition of Heylin. Weever (p. 409)
gives us the inscription on his monument, which records his general benevolence.

As that I walkid in the monthe of May
 Befyde a grove, in an hevy musyngge,
 Flowers diverse I sy* right fresh and gay,
 And briddes† herde I eek lustyly‡ syngge,
 That to myn her-te yaf|| a confortyngge:
 But evèr' o § thought me stang unto the herte,
 That dye I sholde and had-de no knowyngge,
 Whan=ne¶, ne** whidir†† I sholde hennes‡‡ sterte §§.

LANGUAGE.

HOCCKLEVE's language was chiefly Chaucerian, but had some real or seeming peculiarities of his own in it. Such of these as are *general* will be now treated of; those that are *particular* will be considered in the notes to the passages where they occur.

The liberty taken by our early printers, of modernizing to their own time (totally or partially) many things that they printed, makes it exceedingly difficult to ascertain with precision the exact state of our language at any former period. Neither are Mss more infallible in this respect, unless

* Saw. † Birds. ‡ Merrily. || Gave. § One.

¶ When. ** Nor. †† Whither. ‡‡ Hence.

§§ Depart suddenly.

D

nearly

nearly co-eval with the production of the works themselves. Thus there must be a degree of uncertainty in all that can be said about this matter.

HOCCKLEVE's uniform* adherence to the old *hem* and *hir*, and never using the more modern *them* and *their* to the middle of the fifteenth century, may appear singular to those, who see writings of the same period generally printed with the more modern words. But there is great likelihood, that others, besides HOCCKLEVE, continued the same practice. In LYDGATE's *Story of Thebes* (printed with Chaucer in 1561) *hem* and *her* run through the whole of it. There may indeed be a particular propriety in Lydgate's adhering to these *old* words in his *Story of Thebes*, since he introduces it as told at the same time with the *Canterbury Tales*: consequently it required to be clothed precisely in the language of that æra. From Dugdale's edition of LYDGATE's *Dance of Death*, and Mr. Reed's of his *Chichevache and Bicorné*, and a Ms. of his *Legende of Seinte Margarete* in the editor's possession, it should seem as if he had used the new

* That HOCCKLEVE *uniformly* used these old words may be doubted, because *them* and *their* constantly occur in his *tale of Jonathas*, as printed in BROWNE's *Shepherd's Pipe*. But the royal Ms. of *Jonathas* in the British Museum (17 D VI) has *hem* and *hir* throughout.

words and the old promiscuously*. Such is also the usage in other authentic remains of Hen. Vth's reign, as printed by Hearne†. *Them* constantly occurs in the metrical Boetius (Tavistock edition) written in 1410: which would certainly be suspicious, if it was not partly confirmed by Thorpe's trial in 1407, according to the copy of it (in State Trials) said to be written by Thorpe himself. Less credit is to be given to the accuracy of the editions of GOWER's *Confessio Amantis*, which was finished by him in 1393. Indeed it is only for some pages at the beginning of these editions, that we see *them* and *their*; nor are these words to be found at all in the Ms. of GOWER [Reg. 18 C. XXII.] At whatever period *them* got a footing in our language, *hem* certainly continued to hold a place in it so late as 1486; for we frequently meet with this old word in the metrical book of *hunting*, printed together with the treatise on *hawking* at St. Albans in that year‡.

Many

* The word *them* indeed in all these three copies of Lydgate's poems occurs but in one (*Dance of death*) and there only once.

† Verses on the battle of Agincourt with *Thomas de Elmham*, and the earl of Cambridge's letter with *Foro-Julienfis*.

‡ 1486. This St. Albans edition is one of the most remarkable books in the annals of English typography. Yet in the variorum Shakspeare of 1785, and also in a later edition of it, a note to the second part of Hen. VI. (act 2) tells us,

Many of Mr. TYRWHITT's grammatical hints on the language of CHAUCER may serve equally for HOCCEVE. The latter uses the plural of the present tense in *en*, as tormenten; and of the preterit, as feiden; also the infinitive, as withdrawn; and the participle, as founden. This termination however is subject to two alterations: the first, when the *e* is omitted on account of a preceding *o*, as in *doon*; the other, when the *n* is cut off---a liberty often practised by old English writers, even with words which still retain the *n* in modern language. Thus we see *take*, *throw*, and *be* used by HOCCEVE, as participles.

The termination *th** was used by Hoccleve in the second person plural of the imperative, as *beeth*, *keepith*, *dooth*. Mr.

that Juliana Barnes's book of *hawking* was *first* printed at Westminster 1496. This Westminster edition was indeed the *first* of an additional treatise on *fishing*: but could any comentator take *fishing* for *hawking*?

* It may not be here out of the way to observe, that the termination in *s* of the third person singular of the present tense was in use at the very beginning of the 14th century. This appears from a metrical psawter (deemed by Selden of the age of Edward II.) of which there are some extracts in *Weever*, p. 153. About the middle of the same century Laurence Minot, and other versifiers some years later, extended this termination to the *plurals* both of indicative and imperative. That such termination was most intelligible to the common people in Hoccleve's days, may be concluded, from its occurring no less than four times in the short proclamation for apprehending Sir John Oldcastell. The same formation may be found (once at least for rime-sake in the word *accrews*) in Hardyng's chronicle, and not unfrequently in the St. Albans edition of Juliana Barnes; yet it was so generally avoided by the best writers of *old* English, that it may be regarded as a proof of inferiority of style in any author before the 16th century.

TYRWHITT

TYRWHITT calls this termination *etb*; which would not suit the Ms. of *Hoccleve*, where it is much oftener *itb*. Whether this variation was the author's own, or only that of the Ms. is more than the editor can venture to pronounce. Of two royal Ms. of the poem *de regimine principum*, one [17 D. XVIII, which Mr. Warton calls the best] has always *itb* in the same words, that the other [17 D. XIX] has *etb*. This variation equally takes place in the third person singular of the indicative.

Mr. TYRWHITT must have known, that in Chaucer's time, and even earlier, some nouns (not ending in *e*) formed their plurals by the mere addition of *s*. In the prologue alone to the Canterbury Tales are, *nations*, *sessions*, *coverchiefs*, *parishens*, and *achatours*; none of which words come within a rule of contraction, afterwards mentioned by that learned editor. Consequently what he says (vol. iv. p. 31) is a little defective with regard to plurals, though perfectly accurate as to genitive cases. All those plural nouns of three syllables, accented on the first, which Mr. TYRWHITT* remarks were dissyllables by contraction in Chaucer, are necessarily dissyllables in the editor's Ms., as *servants*: though the same word, when accented upon the *second*, is written and pronounced a tri-

* See his note on *palmer's*, p. 110.

syllable,

syllable, as *servantes*. This innovation, inasmuch as it makes the letters accord with the sound, appears to be an improvement---at least in orthography.

The infinitives after some particular verbs (as *bid*) have generally in the present times no *to* prefixt to them: this omission of *to* before an infinitive seems to have been practised by HOCCKLEVE after most verbs indiscriminately.

GLOSSARY.

In a volume of so little bulk, as the present is, there can be no excuse for sparing any pains in composing the *glossary*, which may tend to render it more useful. It therefore generally refers to the passages, which contain the words needing explanation. A view of the context often gives better information of the import of a word, than does any exposition by the glossarist. The editor of *Wintownis Cronykil* might have been content with stating his reasons for omitting such references himself, without carping at the preferable mode adopted by Mr. TYRWHITT. Mr. Macpherson's argument against such a serviceable addition goes much more to the point of form, than to substance. If a glossarist is able in a small compass to rival the lexicographer, why should he not? more especially, when he happens to treat of
words,

words, which come not within the plan of any lexicographer whatever? This method of making a glossary serve in some respect as a verbal index to the work itself, is a considerable help to all those, who are disposed to be studiers of language. Confining the advantage of such a labour merely to the perusal of a single book, is depriving the literary world of a benefit, almost infinitely more extensive.

The actual usage of words by his author, and the consequential instruction to be derived from it by readers of old English, being the points principally considered by the editor in his glossary, he has no recourse to mere etymological derivations, except when requisite for proof, or for illustrating an exposition.

He thinks it needless, to load the glossary with words, that were created by the regular formation of verbs, which was then used, and which has partly been described in this preface. He observes the same rule in regard to other words, which will be further adverted to in the following section on orthography.

He looks upon it as superfluous, to explain any word, whose old signification is properly given in Johnson's dictionary---which, with all its faults, should be in every reader's hands, till the public is provided with a better. If
the

the same word is used in different senses, only those that are obsolete are taken notice of in the glossary.

ORTHOGRAPHY.

The editor makes a point of omitting nothing in the pieces here published, which he finds in his Ms. If he adds but so much as a letter, which the metre calls for, he prints it in italics.

He has scrupulously adhered to the practice of the Ms. in dividing some words which are now constantly one, as *un to*, *wher as*, *ther of*, &c. It makes the edition a faithful copy of old orthography.

The reader will frequently meet with a duplication of vowels, as in *aart*, *weel*, *ooth*, &c. but as this does not seem to make any alteration in sound, or number of syllables, no further notice will be taken of it.

v is frequently put for *i*, *w* for *u*, and *y* or *i* for *e*.

Little variations of spelling that are common in books of the last century, and others from which no ambiguity can be occasioned, are left to be distinguished by the reader's sagacity.

VER-

VERSIFICATION.

It may be useful, to add a few observations to what Mr. TYRWHITT has already laid down on the *versification* of Chaucer.

Excepting one or two instances, where trisyllables accented on the first, and ending in *es*, are reduced to dissyllables, and which will be marked by an apostrophe, the final *es* (throughout HOCCKLEVE) always makes a syllable of itself, and is never lost in the preceding one. Flou-res, and her-tes may serve for examples.

The final *en* follows the same rule, as in know-en: also the final *ed*, as in cle-ved.

The letter *e* in the middle of a word often makes a syllable, where moderns would not think of pronouncing one, as in scarfe-ly*. Where the *e* is not pronounced, it is sometimes absolutely omitted, as in *likly* and *shaply*: it is not omitted indeed in *every*, because that word seems always to have been a dissyllable in metre. The reader is desired to take for granted that this middle *e* makes a syllable, wherever no mark indicates the contrary.

* This mode of pronunciation is to be found in SPENSER, who makes fa-festy a trisyllable in F. Q. B. iii. C. 5. ft. 36.

There are many syllables in modern language, which are still allowed to be such by grammarians, but are always lost by contraction in general pronunciation, or in verse. These however were usually distinct syllables in old English, and must be regarded as such in *HocCLEVE*. Thus we read *preci-ous*, *cotidi-an*, *sapi-ence*, *confusi-oun*. This rule not being without exception, a mark of contraction is added where it is otherwise; as in *victori-ous*.

This division of syllables is sometimes carried still further: thus *ie* is but one syllable, as in *verifie*; but add a consonant and it is sometimes two, as in *mortifi-ed**: and even without an additional consonant by changing *i* into *y*, as in *gy-e*.

Particular distinctions of pronunciation will be pointed out by marks, but the reader no further apprised of the *general ones*.

The editor closes this preface with a thankful acknowledgment of having received many very useful hints, communicated by the judicious author of the *Curialia*.

* Thus *tried* is a dissyllable in SPENSER, F. Q. B. iii. c. 9. ft. 25.

i.

LA MALE REGLE DE T. HOCCLEVE.

[THE MIS-RULE OF T. HOCCLEVE.]

O Precious trefor incomparable,
 O ground and roo-te of prosperitee,
 O excellent riches-se commendable
 Aboven al-le that in eer-the be,
 Who may fustee-ne thyn adversitee? 5
 What wight may him avante of worldly welthe,
 But if he fully stand in grace of thee,
 Eerthely god, piler of lyf, thow helthe?

Whil

V. 5. *Adversitee* is both here and elsewhere used by Hoccleve in the sense of *adverse influence*: See also Chaucer's R. R. 5547. "Fortune's adversity" is in some verses of the time of Hen. VIII. printed with Robert of Glocester, p. 580.

V. 6. *Him avante.*] This verb, by the usage of it in Chaucer and Hoccleve, seems to have required the ablative case with it.

V. 8. Mr. WARTON thought it a sufficient objection to the authenticity of Row-
 E 2 ley,

Whil thy pow-ér and excellent vigour
 (As was pleſant un to thy worthyneſſe) 10
 Regned in me, and was my governour,
 Than was I wel; tho felte I no dureſſe,
 Tho farſid was I with hertes gladnéſſe :
 And now my body empty is, and bare
 Of joie, and ful of ſeekly hevynéſſe, 15
 Al poore of eſe, and ryche of evel fare.

If that thy favour twyn-ne from a wight,
 Smal is his eſe, and greet is his grev-ance.
 Thy love is lyf, thyn ha-te fleeth downright.
 Who may compley-ne thy diſſeverance 20

Bettre

ley, that " we have long and laboured invocations to Truth, to Hope, to Content, " and other divinities of the pagan creed, or rather of the creed of modern poetry." Here however we have a whole poem addreſt to the *divinity* Health, not indeed the *pagan* one (for Hygeia was a * female) but of a *poetical creed*, which exiſted half a century previous to the date attributed to Rowley.

* There is indeed mention in PAUSANIAS of a *male* deity of health, who was worſhipt in various parts of Greece by various names, one of which was *Telephorus* : but it can hardly be imagined, that HOCCKLEVE was at all acquainted with the work of this Greek author.

V. 11. *Regned.*] " Which *regne* in mannys body." *Dives and Pauper*. Pre. i. ch. 2.

V. 20. *Compleyne.*] The word *complain* in its active ſenſe of *lament* is to be found even in Johnson's Dictionary, with an example from Dryden. The propriety of ſuch

Bettre than I, that of myn ignorance
 Un to seeknesse am knyht, thy mortal fo?
 Now can I knowe feefte fro penance,
 And whil I was with thee cowde I nat fo.

My grief and bify smert cotidián 25
 So me labouren and tormenten fore,
 That what thow art now wel remembr' I can,
 And what fruyt is in keepyng of thy lore.
 Had I thy pow-er knowen or this yore,
 As now thy fo compellith me to knowe, 30
 Nat sholde his lym han cleved to my gore
 For al his aart, ne han me broght thus lowe.

such usage is there doubted, but was frequent in old English. "I dar not compleyne his fortune" is in Tiptoft Erle of Wircestre's translation of Cicero de amicitia.

The fall of prynces he did also compleyne.

LYDGATE's *prol. to Bochas.*

V. 25. *Bify*, troublesome: one of its senses in Johnson's Dictionary.

V. 31. *Lym* is certainly not used here in the same literal sense, which old glossaries attribute to it, but rather means *active minister*, or *instrument*.

——— that he come and defend us

Foles fro these feends *lyms*.

P. Ps. *Vision*, last passus.

"Oft tymes the feend and the feendes *lyms* teach well."

Dives and Pauper, Pr. i. ch. 46.

V. 31 and 32. Lines like these might well occasion W. BROWNE to say of HOC-
 CLEVE, in the beginning of the seventeenth century,

There are few such swaines as he
 Now adays for harmonie.

But

But I have herd men fey-e longe ago,
 Prosperitee is blynd, and see ne may ;
 And verifie I can wel, it is fo, 35
 For I myself put have it in assay,
 Whan I was weel, cowde I confidere it ? nay :
 But what ? me longed aftir novelrie,
 As yeeres yon-ge yernen day by day ;
 And now my smert accusith my folie. 40

Myn unwar yow-the knew nat what it wroghte,
 This woot I wel, whan fro thee twynned thee :
 But of hir ignorance hir felf thee foghte,
 And knew nat, that thee dwellynge was with thee.
 For to a wight were it greet nycetee 45
 His lord or freend wityngly for toffende,
 Left that the weighte of his adversitee
 The fool oppresse, and make of him an ende.

V. 36. *Put have* for *have put*. Ver. 37. *Confidere it* pronounced *confidrit*.

V. 38. *But what ?*] This phraze is used by Wicliff (Philipp. ch. 1. v. 18.) as the translation of *quid enim*, which is the literal version of the Greek: *what then* are the words in the present testament.

Me longed.] Oblative case for nominative formerly frequent.

V. 43. *Soghte*. See Glossary.

V. 44. *Dwellynge was with thee.*] In familiar language at present, *living with a person* often means *being his domestic servant*.

From

From hennes foorth wole I do reverence
 Un to thy name, and hold of thee in cheef; 50
 And werre make, and sharp resistence
 Ageyn thy fo and myn, that cruel theef,
 That undir foo-te me halt in mescheef,
 So thow me to thy grace re-concyle :
 O ! now thyn help, thy focour and releef, 55
 And I for ay misreule wole exyle.

But thy mercy exce-de myn offense,
 The keene assautes of thyn aduersarie
 Me wole oppresse with hir violence.
 No wondir, thogh thow be to me contrarie; 60
 My lustes blynde han causid thee to varie
 Fro me, thurgh my folié and imprudence;
 Wherefore I wretche curse may and warie
 The seed and fruyt of chylgly sapience.

V. 49. *Do reverence* is the same kind of phrase as *do homage*.

V. 50. *Hold of thee in cheef* alludes to *tenures in capite*.

V. 53. *Mescheef* means *distress*. "Releve pore folke in theyr *myscheef*." *Dives and Pauper*.

As for the mo-re paart yowthe is rebél 65
 Un to refon, and hatith hir doctryne,
 Regnynge which, it may nat ftan-de wel
 With yowthe, as far as wit can ymagýne.
 O yowthe alas ! why wilt thou nat enclyne,
 And un to reuled refoun bow-e thee, 70
 Syn refoun is the verray ftreigh-te lyne,
 That ledith folk un to felicitee ?

Ful feelde is feen, that yowthe takith heede
 Of perils, that been likly for to fall ;
 For have he take a purpos, that moot neede 75
 Been execut, no confeil wole he call ;

V. 67. *Regnynge which* must signify *which being predominant*. But here is a grammatical irregularity, not unfrequent with HOC-CLEVE. There is no regular antecedent to *which* : some expreffion must be fupplied (fuch as *aversion to reason*) which conveys the aggregate fenfe of the two preceding lines.

V. 73. *Yowthe* in this place feems intended to mean perfonally *a youth* (or young man) as representative of youth in general. Though *he* in all its cafes is frequently fubftituted for *it*, yet the repetition here of fuch ufage for many lines together, the whole tenour of the paffage, and the apoftrophe at the conclufion, concur in denoting perfonification. There certainly however is a manifef confufion of gender, between the *female* perfonage in verfes 42, 3, 4, and the *male* one here.

His

His owne wit he deemeth best of all,
 And foorth ther with he renneth brydillees,
 As he that nat betwixt hony and gall
 Can ju=ge, ne the wer=re fro the pees. 80

All othir mennes wittes he despisith;
 They answeren no thyng to his entente;
 His rakil wit only to him souffysith;
 His hy presumption nat list consente
 To doon, as that Salomon wroot and mente, 85
 That red=de men by conseil for to werke:
 Now, yow=the, now thou so=re shalt repente
 Thy lightlees wittes dull, of reson derke.

My freendes seiden un to me ful ofte,
 My mis reu=le me cau=se wolde a fit, 90
 And redden me in esy wyse and softe
 A lyte and ly=te to withdrawen it:

V. 88. *Of reson derke.*] Not illumined by reason.

----- *derked* his memory and reason.

LYDGATE'S F. of P. II. ch. viii.

F

But

But that nat migh^te fynke in to my wit,
 So was the lust y-rooted in myn herte :
 And now I am fo rype un to my pit, 95
 That scarfely I may it nat asterte.

Who fo cleer y^en hath, and can nat see,
 Ful smal of ye availlith the office.
 Right fo, fyn refon yoven is to me
 For to discerne a vertu from a vice, 100
 If I nat can with refon me chevice,
 But wilfully fro refon me withdrawe,
 Thogh I of hir ha^ve no benefice
 No wondir, ne no favour in hir law.

Refon me bad, and redde as for the beste 105
 To ete and drynke in tyme attemprely ;
 But wilful yow^the nat obei^e leste
 Un to that reed, ne fet^te nat ther by :

V. 96. The two negatives *scarfely* and *nat*, instead of making an affirmative, according to the Saxon idiom strengthen the negation.

V. 98. *Smal* is here used adverbially for *little* ; and in Shakspeare's time *small* was less distinguished from *little* than it is at present : " by small and small " is a phrase in Richard II. *Ye* was probably pronounced *eye* ; and *him* must be understood after *availlith*.

I take

I take have of hem bothe outrageously,
 And out of tyme; nat two yeer or three, 110
 But twenty wyntir past continually
 Excesse at borde hath leyd his knyf with me.

The custume of my repleet abstinence,
 And greedy mowth (receite of swich outrage)
 And hondes two (as woot my negligence) 115
 Thus han me gyded and broght in servage
 Of hir, that werre-i-eth every age;
 Seeknesse I mee-ne, riotoures whippe,
 Habundantly that paieth me my wage,
 So that me neither daun-ce list ne skippe. 120

The

V. 111. *Twenty wyntir* very nearly fixes the year of Hoccleve's birth: for from another passage this poem will appear to have been written late in 1406. Supposing then these twenty years to reach back to his age of 16, he must have been born in 1370. This accords with his saying (v. 209) that his "yeeres be but yonge." Unless we make the twenty winters go back to his age of 16, we must make him above 80, when he wrote the last poem of this selection. Putting *wynter* for the plural *years* was common. "This twenty winter" is in Thorpe's trial:

And a tawny taberde of *twelve wynter* age
 is a line in P. P. *Visions*.

V. 112. *Leyd his knyf with* was probably a proverbial phrase for *bore company at meals*.

V. 117. *Worre-i-eth.*] Obeied is made into four syllables by Lydgate
 I obe-i-ed unto his biddyng. *Storie of Thebes*.

V. 119. *Wage* in the singular number being still a northern idiom, and certainly not common with old English writers, affords a kind of presumptive evidence of

The outward signe of Bachus and his lure,
 That at his do-re hangith day by day,
 Excitith folk to taaſte of his moiſtúre
 So often, that men can nat wel feyn nay.
 For me, I feye I was enclyned ay 125
 With outen daunger thidir for to hye me,
 But if ſwiche charge up on my bak lay,
 That I moot it forber as for a ty-me :

Or but I we-re nakidly beſtad
 By force of the penylees maladie : 130
 For thanne in her-te cowde I nat be glad,
 Ne luſt had noon to Bachus houſe to hie.
 Fy ! lak of coyn departith compaignie ;
 And hevy purs with her-te liberál
 Qwenchith the thirſty hete of hertes drie, 135
 Where chinchy her-te hath ther of but ſmal.

HOCCKLEVE's northern birth. Yet the great latitude of poetical licence for rime-fake, and the practice of uſing ſingulars for plurals in other nouns, render the proof very diſputable. Wage is uſed in the ſame way for rime-fake in BARCLAY's *Ship of Fools*—

For your great labour fay what is your *wage*.

V. 127. Thus Chaucer :

That *charge upon my bak* I wole endure.

Clerkes Tale.

V. 136. *Ther of*] Here ſeems to be a ſimilar kind of grammatical irregularity with what is taken notice of in v. 67 : of moſt probably relates to *qwenching*.

I dar

I dar net telle, how that the fresh repeir
 Of Venus femel, lusty children deer,
 That so goodly, so shaply were, and feir,
 And so plesant of port and of maneere, 140
 And fee-de cowden al a world with cheere,
 And of atyr passyngly wel byfeye,
 At Poules heed me maden ofte appeere
 To talke of mirthe, and to disporte and pleye.

Ther was sweet wyn ynow thurgh out the hous 145
 And wafres thik-ke : for this compaignie,
 That I spak of, been sumwhat likerous ;
 Wher as they mowe a draght of wyn espie,

V. 138. is nearly copied from CHAUCER'S *Squires Tale* :

Now dauncen lusty Venus children dere.

V. 143. When bishops licensed stews, the apostle Paul's head might be a proper sign for a brothel : the fashion however of that time decently omitted prefixing the word *Saint*.

V. 146. *Wafres*] Whatever sort of cake was meant by this word, it seems to have given a double name to a trade ; since Chaucer speaks of a *waferer*, and Pierce Plowman of *wafresters*. Liston manour (Essex) was bound to find *wafres* at the King's Coronation. Weever's *Fun. Mon.* 659, and Beck. *Ten.* 26.

———. *Thikke* means *in plenty*, as in 'thick and threefold.'

Sweete,

Sweete, and in wirkyng hoot for the maistrie,
 To warme a stomak with ther of they drank. 150
 To suffre' hem paie had been no courtesie :
 That charge I took, to wynne love and thank.

Of loves aart yit touchid I no deel ;
 I cowde nat, and eek it was no neede :
 Had I a kus, I was content ful weel, 155
 Bettre than I wolde han be with the deede.
 Ther on can I but smal, it is no dreede ;
 Whan that men speke of it in my presénce,
 For shame I wexe as reed as is the gleede.
 Now wole I torne ageyn to my senténce. 160

V. 151. *Suffre*] Here, and in other places, Hoccleve removes *e* to the end of the word to get rid of a syllable.

V. 154. *It was no nede*] In modern language *it* should be *there*; but such was the old phraseology. "*It is no nede, that I dispute long with you of deth.*" *Tullye of old age*, printed by Caxton.

V. 155. *Kus*] There can hardly be a stronger instance of the promiscuous use of vowels in old English than in this word. *Kufs* is used by GOWER,

(Yet wole he stele a *kufs* or two. B. v. f. 119. b.)

and by LYDGATE in his *Fall of Princes*, and by CAXTON in *the Proud Lady of Love*, and by SKELTON in *Speak Parrot*. The more usual word in the old writers was *kisse*; but Chaucer for rime's sake (in the *Clerkes Tale*) uses *keffe*. Wicliff's word is *coffe*, which accords with the Saxon.

Of him, that hauntith taverne of custúme,
 In shor-te wordes the profýt is this
 In double wyfe ; his bagge it shal confume,
 And make his ton-ge speke of folk amis :
 For in the cup-pe felden founden is, 165
 That any wight his neigheburgh commendith.
 Beholde and see, what ávantage is his,
 That God, his freend, and eek him self offendith !

But oon avantage in this cas I have :
 I was so ferd with any man to fighte, 170
 Cloos kepte I me ; no man durste I deprave
 But rownyngly : I spak no thyng on highte :
 And yit my wil was good, if that I mighte
 For lettynge of my manly cowardyse,
 That ay of strokes impressid the wighte : 175
 So that I dur-ste medlen in no wyfe.

V. 165, &c. There is great affinity between this remark and the following lines on the same subject :

Perhaps alas ! the pleasing theme was brought
 From this man's error, from another's fault,
 From topics, which good-nature would forget,
 And prudence mention with the last regret.

PRIOR'S *Solomon*.

V. 175. *Wighte* for weight. This is a strong instance of the poetical licence of that age in changing a word for the sake of rime. CHAUCER had previously made the same alteration. See *Troil.* v. 1385.

Wher

Wher was a gretter maistr eek than y,
 Or bet acqweyntid at Westmýnstre yate;
 Among the tavernéres namely,
 And cookes? whan I cam, eerly or late, 180
 I pynchid nat at hem in myn acate,
 But paied hem as that they ax-e wolde;
 Wherfore I was the welcomer algate,
 And for a verray gentil man y-holde.

And if it happid on the somere's day, 185
 That I thus at the taverne had-de be,
 Whan I depar-te fholde, and go my way
 Hoom to the privee feel, so wowid me
 Hete, and unlust, and superfluitee
 To walke un to the brigge and take a boot, 190

V. 177. *y* (signifying I) seems to be spelt in this manner for the sake of riming in *shew* as well as found: but it was usually *ȝ* in Wicliff.

V. 185. *Somere's*] This is an instance of a word of three syllables (accented on the first) being reduced to a disyllable. Had it been a *plural*, according to the tenour of the Mf. it would have been written *somers*; but no such liberty is here taken with genitive cases, though *they* seem to have been abridged in the same manner soon after; as we have for genitives singular in FORTESCUE on *Monarchy* the words, *kings*, *subjetts*, &c.

V. 188. *Hoom to the privee feel*] By this it should seem, that some of the clerks of the Privy Seal were then resident at the Office, and that the said Office was not far from the water-side. The editor can learn no more.

V. 190. *Brigge*] In later times there was a bridge over a creek, which ran up into the garden belonging to Whitehall: there might have been one there, before that spot was a garden.

That

That nat durste I contrarie hem all three,
But dide all that they stired me, god woot.

And in the wyntir, for the way was deep,
Un to the brigge I dresfid me alsó ;
And ther the bootmen took up on me keep, 195
For they my riot kneewen fern ago :
With hem I was y-tuggid to and fro,
So wel was him, that I with wol-de fare.
For riot paieth largely evere mo ;
He styntith never, til his purs be bare. 200

Other than maistir callid was I never
Among this meynee in myn audience ;
Me thoghte I was y-maad a man for ever :
So tikelid me that nyce reverence,
That it me ma-de larger of despence, 205
Than that I thoghte han been. O Flaterie,
The guyse of thy traiterous diligence
Is folk to mescheef haaften and to hie.

V. 192. *Stired me*] That is, *stirred me to*.

V. 206. *Thoghte* seems to be used in the sense of *meant to* : indeed it is only the omission of *to* (common with Hoccleve) which makes the phraseology differ from modern.

V. 208. Before *haaften* there is another elliptical omission of *to*.

Al be it that my yeeres be but yonge,
 Yet have I seen in folk of hy degree, 210
 How that the venym of Faveles tonge
 Hath mortified hir prosperitee,
 And broght hem in so sharp adversitee,
 That it hir lyf hath also throwe adoun :
 And yit ther can no man in this contree 215
 Unnethe eschue this confusioun.

Many a fervant un to his lord feith,
 That al the world spekith of him honoúr,
 Whan the contrarie of that is sooth in feith ;
 And lightly leaved is this losengour : 220
 His hony wordes wrappid in erroúr
 Blyndly conceyved been, the more harm is.

V. 211. *Faveles.*] *Cajolerie* is the truest explanation of *Favel*, as given by CARPENTIER in his Supplement to Du Cange. *Favel* is personified both in P. P's. *Visions*, and in SKELTON's *Bouge of Courte*. The glossarist to *Pieces of Popular Poetry* (published 1791) explains *favel* by the general word *deceit*, and unfortunately refers the reader to *Bouge of Courte*; whereas in that poem *Favel* and *Disceyte* are distinct personages; though the latter (for the sake of rime) is first called *subtylte*. In BARCLAY's *Ecclogues* we read of

Flatterers, and liers, *coriers of fafell*.

PUTTENHAM too calls *Curry-favel* a figure in poetry (p. 154). Both these authorities confirm the same glossarist's conjecture about the expression of *currying favour*.

V. 219. *Contrarie*] This seems to be an instance of what Mr. TYRWHITT has remarked in CHAUCER; that two quick syllables sometimes make but one in metre.

Oh!

O! thow, Favele, of lesynges auctoúr,
Causist al day thy lord to fare amis.

The combreworldes clept been enchantours 225
In bookes, as that I have or this red,
That is to fey-e, fotil deceyvoúrs
By whom the peple' is mis gy-ed and led,
And with plesan-ce so fostréd and fed,
That they fogete hem self, and can nat feele 230
The soothe of the condition in hem bred
No mo-re, than hir wit were in hir heele.

Who so that list in the book of natúre
Of beestes re-de, therin he may see,
If he take hee-de un to the scriptúre 235
Wher it spekth of meermáides in the see,
How that so inly mirie syngith shee,
That the shipman ther with fallith a sleepe,

V. 232. *Hir wit were in hir heele* must have been an old proverb.

V. 233. *The book of nature of beestes.*] Whatever book is here vouched, its author seems to have been more credulous than Pliny; who speaks of the same quality attributed to *Sirens*, and not worthy of belief. Nat. Hist. lib. xi.

V. 237. *Shee* has no proper antecedent; but must either mean *one* of the *meermaid*s, or be used like a plural.

And by hir aftir devoured is he.
 From al fwich fong is good men hem to keepe. 240

Right fo the feyned wordes of plesance
 Annoyen aftir, thogh they plese a tyme
 To hem that been unwyfe of governance.
 Lordes, beeth waar, let nat Favel you lyme ;
 If that yee been envolupid in cryme, 245
 Yee may nat dee-me men speke of you weel :
 Thogh Favel peynte her tale in prose or ryme,
 Ful holfum is it truste her nat a deel.

Holco-te feith up on the book also
 Of fapience, as it can testifie, 250
 Whan that Ulixes faillid to and fro
 By meermaides, this was his policie :
 All eres of men of his compaignie
 With wex he stop-pe leet, for that they noght
 Hir fong fholde hee-re, lest the armonie 255
 Hem might un to fwich deedly fleep han broght,

V. 240. This final line of the stanza is very much in the manner adopted by Spenser.

V. 248. *Truste.*] That is *to* trust. Another omission of *to* before an infinitive.

V. 249. *Holcote.*] See the Glossary.

And bond him self un to the shippes mast.
 So thus hem all faved his providence.
 The wys man is of peril fore agast.
 O flaterie, o lurkyng pestilence, 260
 If sum man dide his cure and diligence
 To stoppe his eres fro thy poesie,
 And nat wolde herkne' a word of thy sentence,
 Un to his greef it were a remedie.

Ah nay! al thogh thy ton=ge wer ago, 265
 Yit canst thou glose in contenance and cheere;
 Thou supportist with lookes evere mo
 Thy lordes wordes in e=che mateere

V. 261. *If sum man.*] This idiom of using the singular instead of plural number was not very uncommon. "*Sum* forester may bring moo men to the feld, than "*may sum* knight, or *sum* esquier." Fortescue on *monarchy*, p. 22.

Dide his cure and diligence.] Thus in Lydgate.

Full befily *did* her *diligence*.

Storie of Thebes.

V. 262. *Poesie* seems to mean *musical enchantment*, as LYDGATE calls Amphion's building Thebes with his harp ---- darke poesie.

263. *Herkne* is here turned into a monosyllable by transposition of letters, as *suffre*, v. 151. For its meaning see the glossary.

Although

Although that they a myte be to deere :
 And thus thy gyfe is ; privee and appert 270
 With word and look among our lordes here
 Preferred be, thogh ther be no differt.

But whan the fobre, treewe, and weel avyfid
 With sad visage his lord enformeth pleyn,
 How that his governan-ce is despyfid 275
 Among the peple', and feith him as they feyn,
 As man treewe oghte un to his fovereyn,
 Confeillynge him amende his governance,
 The lordes her-te fwellith for desdeyn,
 And bit him voi-de bly-ve with meschance. 280

V. 269. *A myte* is used elliptically for *at a mite*. So in LYDGATE's *Troy-book*
 "deare inogh a mite."

V. 270. *Privee and appert.*] *Persons in private and public capacities* is the only sense of these words suitable to the context. *A privee man* is explained by TYRWHITT, *a man entrusted with private business*, and *appert* means *public*. In the next century we meet with a corruption of this phrase, "privy or pearte." So it stands in a satire on Wolsey, entitled *Rede me, &c.*

V. 271. *With* is put for *by*, as in Lydgate :
With kynges and prynces in every regyon
Greatly preferred.
 Prol. to Eochas.

V. 276. *Seith* used actively like *tells* : as LYDGATE in *Troy-book*,
 "loke thou say him so."

V. 278. *Amende* should have *to* before it now, but was probably then as intelligible without.

Men

Men fetten nat by trouthe now adayes,
 Men love it nat, men wole it nat cherice,
 And yit is trouthe best at all assayes :
 Whan that false Favel, foustenour of vice,
 Nat wite shal how hire to chevýce,
 Ful boldely shal trouthe hire heed up bere.
 Lordes, lest Favel you fro wele tryce,
 No lenger souffre' hir nestlen in your ere.

285

Be as be may, no more of this as now ;
 But to my mis reule wole I refeere ;
 Wher as I was at ese weel ynow,
 Or excesse un to me leef was and deere,
 And or I kneew his earnestful maneere :
 My purs of coyn had resonable wone ;
 But now ther in can ther but scant appeere :
 Excesse hath ny exyled hem echone.

290

295

V. 285. *Hire*.] This word is very seldom made a dissyllable ; but the metre absolutely requires it should be so in this line : it seems almost as necessary too in a line of *Chaucer* ;

Because that he fer was from *hire* fight. v. 3395.

V. 291. *Wher as*.] TYRWHITT says in his glossary “ *wher* in composition sometimes signifies *which*.” Thus *wher as* here may signify *as to which*---referring to *misreule* in the line before. There is the same usage of *wheras* in CAXTON'S *Proud Lady of love*. ch. i.

V. 294. *Coyne* must in this place be considered as a plural (like *yere* and *weyntir*), else there can be no grammatical sense in the last line of the stanza.

The

The feend and exceſſe been convertíble
As enditith to me my fantaſié.

This is my ſkill, if it be admittíble :

Exceſſe of mete and drynke is glotonie,
Glotonie awakith malencolié.

300

Malencolie engendryth werre and ſtryf,
Stryf cauſith mortel hurt thurgh hir folie :
Thus may exceſſe reve a foule hir lyf.

No force of al this : go we now to wacche
By nightertaſle out of al meſúre,

305

For as in that fin-de cowde I no macche
In al the privee feel with me tendure ;
And to the cuppe ay took I heede and cure,
For that the drynke appall ſholde noght :
But whan the pot emptid was of moiſtúre
To wake aftirward cam nat in my thoght.

310

But whan the cuppe had thus my nee-de ſped,
And ſumdel mo-re than neceſſitee,
With repleet ſpirit wente I to my bed
And bathid ther in ſuperfluitee ;

315

But

But on the morn was wight of no degree
 So loothe as I to twynne fro my cowche,
 By aght I woot---abyde, let me fee,
 Of two as looth I am feur kowde I towche. 320

I dar not feyn, Prentys and Arundel
 Me countrefete, and in fwich wach go ny me;
 But often they hir bed loyen fo wel,
 That of the day it drawith ny the pry-me
 Or they rise up; nat can I tell the ty-me 325
 Whan they to bedde goon, it is fo late.
 O Helthe lord, thou seeft hem in that cry-me,
 And yit thee looth is with hem to debate.

V. 320. *Towche*, that is, make mention. This sense of *touch* with *on* joined to it is in Johnson's dictionary; but formerly it was followed by *of*: "*touch* and speke both *of* Ascanius and *of* Silvius." RASTELL'S *Cronicle*.

Though I have touched *of* this enormitie.

BARCLAY'S *Ship of Fools*.

V. 321. *Prentys and Arundel*.] Whether these two gentlemen belonged to the Privy Seal, or not, seems doubtful: had they been in the same department with Hoccleve, they would most likely have been mentioned in the next poem.

V. 324. *Pryme*. See the Glossary.

H

And

And why? I n'at: it fit nat un to me,
 That mirour am of riot and exceſſe, 330
 To knowen of a goddes pryvetee:
 But thus I ymagyne, and thus I geſſe;
 Thow meeved art of tendre gentilneſſe
 Hem to forber, and will hem nat chaſtyſe,
 For they in mirthe and vertuous gladnéſſe 335
 Lordes reconforten in fundry wyſe.

But to my purpos: ſyn that my ſeeknéſſe,
 As wel of purs as body, hath refreyned
 Me fro Taverne and othir wantoneſſe,
 Among an heep my name is now deſteyned; 340
 My grevous hurt ful lital is compleyned,
 But they the lak compleyne of my deſpenſe.
 Alas! that evere knyght I was and cheyned
 To exceſſe, or him dide obedience.

Deſpenſes large enhaunce a mannes loos, 345
 Whil they endure; and whan they be forbore,

V. 331. *Goddess pryvetee.*] LYDGATE ſays of Amphiorar,
 was alſo ſecree

With the Goddess, knowing her *privetee*. St. of Th.

V. 335. *Vertuous.*] The word here ſeems to mean *ſalubrious*. We ſtill uſe 'the
vertue of medicines.' Lydgate ſpeaks of '*vertuous* plente.' *Fall of* Ps. B. iv. ch. 14.

His

His name is deed ; men keepe hir mowthes cloos
 As nat a peny had he spent to fore :
 My thank is qweynt, my purs his stuf hath lore,
 And my carkeis repleet with hevynesse : 350
 Be waar, Hoccleve, I re-de thee therefóre,
 And to a me-ne reu-le thow thee dresse.

Who so passynge mesure defyrith
 (As that witnesen ol-de clerkes wyse)
 Him self encombrith often fythe and myrith, 355
 And for thy let the me-ne thee souffyse :
 If swich a conceit in thyn her-te ryse,
 As thy profyt may hindre' or thy renown
 If it were execut in any wyse,
 With manly refoun thrifte thow it down. 360

Thy rentes annuel, as thou wel woost,
 To scar-ce been greet costes to susteene ;
 And in thy cofre pardee is cold roost ;
 And of thy manuel labour, as I weene,

V. 349. *My thank* must mean *thanks due to me*. So Lydgate has
 Lefeth oft his thank.

Fall of Ps. B. v. ch. 17.

V. 364. *Manuel* must be a dissyllable, and was therefore likely to be pronounced *manwel*: *u* and *w* were often confounded, as in *duell*, frequent in *Maundevile*. The same kind of pronunciation might take place in the word *continuelly*, v. 111.

Thy lucre' is fwich, that it unneth is feene, 365
 Ne felt; of yyftes feye I eek the fame:
 And ste-le, for the guerdon is so keene,
 Ne darst thou nat, ne begge also for shame.

Than wolde it see-me, that thou borwid haast
 Mochil of that, that thou haast thus despent 370
 In outrage and exceffe and verray waast.
 Avyse thee; for what thyng that is lent
 Of verray right most hoom ageyn be sent;
 Thou thir in haast no perpetuitee:
 Thy dettes paie-e, lest that thou be shent, 375
 And or that thou ther to compellid be.

Sum folk in this cas dreeden more offense
 Of man for wyly wrenches of the lawe,
 Than he dooth either god or consciéce;
 For by hem two he settith nat *an* hawe. 380

V. 377. *Folk---dreeden.*] Here *folk*, as a noun of multitude, has a verb *plural*; yet is regarded as *singular*---by *he* in the third and fourth lines of the stanza.

V. 380. *An* (not in the *Mf.*) is wanted for the metre. In the last poem of the *Mf.* is "*nat worth an hawe.*" *At* is omitted, as in v. 269. before *a mite*, and as in CHAUCER'S R. R. 5730.

they fett nat *a leke*.

If

If thy conceit be swich, thow it withdrawe
I rede, and voide it clene out of thyn herte;
And first of god, and fyn of man have awe,
Left that they bothe make thee to smerte.

Now lat this smert warnynge to thee be; 385
And if thow maist heer aftir be releevd
Of body and purs, so thow gye thee
By wit, that thow no more thus be greeved.
What riot is, thow taastid haast and preeved.
The fyr, men feyn, he dreedith that is brent; 390
And, if thow so do, thow art wel y-meeved:
Be now ne lenger fool, by myn assent.

Ey! what is me? that to my self thus longe
Clappid have I! I trowe, that I rave.
Ah nay! my poo-re purs and peynes stronge 395
Have artid me speke, as I spoken have.

V. 386. *Releevd* seems here to be used in a sense a little different from its common one. As in the following line of Earl Rivers:

Thingis derked to light hit dooth *releve*.

Also in P. Ps. *Visions*, passus 18:

And that death in them fordid, my deth shal *releve*.

V. 393. *What is me?*] An ellipsis for *what is come to me?*

Who

Who so him shapith mercy for to crave,
His lesson moot recorde in fundry wyfe;
And whil my breeth may in my body wave,
To recorde it unnethe I may souffye. 400

O god, o Helthe, un to thyn ordenance,
Weleful lord, meekly submitte I me;
I am contryt, and of ful repentance,
That evêre' I swymmed in swich nycetee,
As was displeasaut to thy deitee : 405
Now kythe on me thy mercy and thy grace;
It fit a God been of his grace free;
Foryeve, and nevere wole I eft trespase.

My body and purs been at ones seeke,
And for hem bothe I to thyn hy nobléffe, 410
As humbly as that I can, byseeke
With herte unfeyned; reewe on our distresse;
Pitee have of myn harmful hevynesse;
Releeve the repentant in disese;
Despende on me a drope of thy largesse 415
Right in this wyfe, if it thee like and plese.

V. 407. *It fit a god.*] Gower fol. 9.

It fit a preest.

Lo!

Lo ! lat my lord the Fourneval I preye
 (My noble lord, that now is treforeér)
 From thyn hynesse have a tokne' or tweye
 To paie me that due is for this yeer 420
 Of my yeerly ten pounds in theschequeér ;
 Nat but for Michel terme that was last :
 I dar nat speke a word of ferneyeer,
 So is my spirit simple' and fore agast.

I kep-te, nat to be seen importúne 425
 In my pursuyte ; I am ther to ful looth :
 And yit that gyffe ryf is and comúne
 Among the peple now, withouten ooth ;

V. 417. *Fourneval*.] Thomas Nevil (Lord Furnival jure uxoris) was constituted (jointly with Sir John Pelham) Treasurer of the kingdom, by both Houses of Parliament in 1405. See Parliamentary Hist. vol. ii. p. 85. See also DUGDALE'S Mon. Ang. vol. ii. p. 938. col. ii. where this same person is called "Treasurer of England."

V. 423. *Ferneyeer* (as explained in the glossary) means the foregoing year. In the margin of the Ms. is this note : "annus ille fuit annus restrictionis annuitatum." Of the year 1405 there is a statute in old French and not translated (7 H. IV. ch. 16.) which stops the payment of annuities *lately granted*, to secure it to those of older date. By the passage in the poem, and by the note, it should seem, that HOCCEVE had one of these late grants, and that the statute continued in force only for a twelvemonth. This line (together with that which mentions the treasurership of Lord Furnival) almost fixes the date of this poem to the close of 1406, or very beginning of 1407.

V. 428. *Withouten ooth*.] This phrase seems to mean *beyond occasion for an oath* to my assertion. *Withouten langage* in the Corpus Christi play means *no need to say more*.

As

As the shamelees cravour wole, it gooth,
 For estaat real can nat al day werne; 430
 But poo-re shamefast man ofte is wrooth;
 Werfore for to cra-ve moot I lerne.

The proverb is, *the dymb man no land getith*:
 Who so nat spekith, and with neede is bete,
 And thurgh arghnesse his owne self forgetith, 435
 No wondir thogh an othir him forgete;
 Neede hath no lawe, as that the Clerkes trete;
 And thus to cra-ve artith me my neede,
 And right wole eek, that I me entremete,
 For that I axe is due, as god me speede. 440

V. 431. For the sence of *wrooth* here, see the glossary.

V. 435. *His owne self*] This expression may serve to confirm WALLIS's opinion, that *self* was a substantive. Mr. TYRWHITT held the contrary in his vindication of his *appendix to Rowley*; but allowed, that *self* had been made a substantive of in the 16th century: he had not (when he wrote this vindication) seen the editor's Ms. Any other such instance, either in the 15th century, or earlier, the editor acknowledges that he has not found; yet he cannot conceive, but that this single authority is an undeniable one.

And

And that, that due is, thy magnificence
 Shunneth to wer-ne, as that I byleeve ;
 As I feide, reewe on myn impotence,
 That likly am to ster-ve yit or eeve,
 But if thow in this wy-se me releeve : 445
 By coyn I ge-te may fwich medecyne,
 As may myn hur-tes al-le that me greeve
 Exy-le cleene, and voi-de me of pyne.

V. 442. *Shunneth* with an infinitive after it, though not very common, is as modern as Waller,

The lark, that *shuns* on lofty boughs to build
 Her humble nest, &c.

LETTER BARRAGE AT CHANDON ENVOY
TO THE TOWN OF CHANDON A MON. MRS.
JUL. B. SOMER. QUANT. B. POUTRE.

THE BARRAGE AND BARRAGE BARRAGE
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II.

CESTES BALADE ET CHANCEON ENSUY-
ANTZ FEURENT FAITES A MON MEIS-
TRE H. SOMER QUANT IL SOUZTRE-
SORER.

[THE BALADE AND SONG FOLLOWING WERE WRIT-
TEN TO MY MAISTER H. SOMER*, WHEN HE
WAS UNDER-TREASURER.]

THE Sonne with his bemes of brightnéſſe
To man ſo kyndly is and noriſhyng ;
That lakkyng it day neere but dirknéſſe ;
To day he yeveth his enlumynyng,

* HENRY SOMER was made a Baron of the Exchequer, Nov. 8th, 1408 [See DUGDALE'S Series]. This poem muſt conſequently have been older than that period: how much, cannot well be aſcertained; but the editor conceives its moſt probable date to be the cloſe of the year 1407.

And caufith al fruyt for to wexe and fprynge : 5
 Now fyn that fon-ne may fo moche availl,
 And mooft with Somer is his fojournynge,
 That fefoun bontevous we wole affail.

Glad cheerid Somer, to your governaill
 And gra-ce we fubmitte al our willýnge ; 10
 To whom yee freendly been, he may nat faill
 But he fhall have his refonable' axýnge :
 Aftir your good luft be the fefonyng
 Of our fruytes ; the lafte myghelmefse
 The tyme of yeer was of our feed ynnýnge ; 15
 The lak of which is our greet hevynefse.

We truſte up on your freendly gentilleſſe,
 Yee wole us helpe, and been our fuppoaill :
 Now yeve us cauſe ageyn this criſtemefſe
 For to be glad, o lord ! whether our taill 20
 Shall

V. 8. *Affaill*, that is, with importunity.

V. 18. *Suppoaill*] See the glosſary.

V. 20. *O lord*] Somer ſeems to be here addreſſed as a deity, in the ſame manner as Health in the former poem.

— *Whether* appears in this place only to have the power of making the ſentence interrogative. It is uſed in the ſame manner by Wicliff. “ If his ſone axe him breed,

Shall foo-ne make us with our shippes fail
To port salut? if yow list, we may syng,
And elles moot us bothe mourne and waill
Till your favour us fen-de releevynge.

We your servantes Hoccleve, and Baillay, 25
Hethe and Offorde, yow byseeche and preye,
Hastith our hervest as foone as yee may;
For fere of stormes our wit is aweye;

breed, *whether he wole take him a stone?*" Mat. ch. 7. This is but one instance of many, that might be produced from the same book.

V. 21, &c. *With our shippes fail to port salut?*] *Port salut* was a kind of proverbial expression, and so used in the translation of *Cicero de senectute* printed by CAXTON; but the *shippes* that were to be procured by their *taill* (or exchequer tally) to carry them to this safe port, were most probably *nobles* (the gold coin which had a *ship* for the reverse), since our author certainly uses *shippes* in this sense in the next poem.

V. 25. HOCCLEVE, &c.] By the poet's naming himself first, we may conclude, that he was the senior in office of the four.

V. 28. *Our wit is aweye*] So in GOWER,
out of him selfe away. Fol. 35.

By the rimes of the four first lines of this stanza, there seems to have been a distinction of sound between the syllables *ay* and *eye* which we are not now aware of: or else rimes were expected to match to the sight as well as to the ear. Of this indeed we have seen instances already, and shall meet with more. HOCCLEVE was exacter in his rimes than even most modern poets.

Were

Were our feed inned, wel we mighten pleye,
 And us desporte, and fynge, and make game ; 30
 And yit this rowndel shal we fynge and feye
 In trust of yow, and honour of your name.

Somer, that rypest mannes sustenance
 With holsum hete of the Sonnes warmnéffe,
 Al kynde of man thee holden is to bleffe. 35

Ay thankid be thy freendly governance,
 And thy fresh look of mirthe and of gladnéffe.

Somer, that rypest mannes sustenance
 With holsum hete of the Sonnes warmnéffe,
 All kynde of man thee holden is to bleffe. 40

V. 31. *Rowndel*] From v. 33 to the end of this poem is a sample of old English *roundels*, which Cotgrave defines "a rime, or sonnet, that ends as it begins." A specimen of the *rime* in the definition may seem in CHAUCER'S *Knight's Tale*, v. 1512, 13, 14; and of the *sonnet* here. Cotgrave's definition is incomplete, by making no mention of the *repetition of the burden* in the middle. In this respect the definition in *dictionnaire des Trevoux* (adopted by Johnson) is more to the purpose; but neither does that exactly correspond with this English relique, for it makes the sonnet consist of thirteen lines; of which eight accord to one rime, and five to another: here we have fourteen lines in all, and nine of them to one rime. This roundel is what is called *chanceon* in the title to the piece.

To hevy folk of thee the remembrance
Is falve and oynement to hir seeknéſſe ;
For why we this ſhul fynge in criſtemeſſe :

Somer, that rypeſt mannes fuſtenance
With holfum hete of the Sonnes warmnéſſe, 45
Al kynde of man thee holden is to bleſſe.

V. 43. *For why*] See the glosſary.

THE BOARD OF DIRECTORS OF THE
COURT OF COMMONS IN VIOLENCE
AND IN THE COURT OF COMMONS
IN THE COURT OF COMMONS

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III.

CESTE BALADE ENSUYANTE FEUST PAR LA
COURT DE BONE COMPAGNIE ENVOIEE A
LONURE SIRE HENRI SOMER CHAUNCELLER
DE LESCHEQUER ET UN DE LA DITE COURT.

[THIS BALADE FOLLOWING WAS BY THE COURT
OF GOOD COMPANY SENT TO HIS HONOUR SIR
HENRY SOMER CHANCELLOR OF THE EXCHE-
QUER AND ONE OF THE SAID COURT.*]

WORSHIPFUL Sir, and our freend special,
(And felaw^e in this cas we call yow)
Your lettre sent un to us cleerly al
We ha^eve red, and understanden, how

It

* *Said Court* the editor apprehends must mean the *Court* so called in the beginning of this title, and not the Exchequer; because, though Henry Somer was made a

It is no wit to your conceit, as now,
 Use the rule foorth as we been inne,
 But al an othir rule to begynne :

5

Reherfyng, how in the place of honoúr,
 The Temple, for folace and for gladnéffe
 (Wher as nat ogh-te usid been erroúr
 Of over mochil waast or of excesse)
 Firft wern we foundid to use largesse

10

Baron of that Court in 1408, he could hardly remain so after being appointed its Chancellor. When his latter promotion took place, does not appear; but there was a new appointment of a baron in 1409, another in 1410, and of three more in 1414; either of which might be in the room of Somer. This *Company* seems to have been formed of members of the *Middle Temple*. The *Temple* is mentioned in the poem; and *Chestre's Inn* (where HOCCKLEVE studied the law) appears to have then belonged to the *Middle Temple*. Though the editor can throw very little light upon the particular custom of the feast here treated of; yet he gives the piece to the public, as a singular curiosity in its way, and perhaps more intelligible to abler antiquaries, than to himself. It certainly is not published to set off the poetical talent of its author, being merely an epistolary altercation versified, and in a style for the most part much embarrassed.

V. 5. *No wit* seems another way of spelling *no whit*: but take *wit* for *sense*, and the passage will be equally intelligible. *Useth no wytte* is a phrase in Caxton's *Chivalry*.

V. 6. *Use*] Another omission of *to* before the infinitive.

In

In our despenſes ; but for to exceede
Reſon we han, eſpyed yee nat beede.

Yee allegge eek, how a rule hath be kept 15
Or this, which was good as yee have herd feyn ;
But it now laſte ceſſid hath and ſlept,
Which good yow thynkith were up take ageyn ;
And, but if it ſo be, our Court certeyn
Nat likly any whyle is to endure, 20
As hath in mowthe many a creature.

Yee wolden, that in conſervacioun
Of our honour, and eek for our profyt,
That thentente of our old fundacioun
Obſerved mighte been, and to that plyt 25
Be broght as it was firſt, and paſſe al qwyte

V. 13. *To exceede*] At the *Middle Temple* an additional diſh to the regular dinner is ſtill called *exceedings* : to which appellation Maſſinger alludes (in the Picture) by the expreſſion of “ festival exceedings ;” but his editor Coxeter, not knowing the origin of the phraſe, thinks ‘ exceeding festivals’ had been better.

V. 14. *Eſpyed yee nat beede.*] that is, *you do not ſay has been ſeen by you.*

V. 18. *Yow thynkith* is the ſame kind of phraſe as *me thinks* : *yow* is the oblique caſe, and not the nominative.

V. 26. *Paſſe al qwyte out of the daunger*] This phraſeology was common with old writers. Fabian has it in a paſſage, where *daunger* is uſed more peculiarly, than by Hoccleve : he is ſpeaking of two ſheriffs imprifoned in the 38th year of Hen. III. and ſays, “ how they paſſyd out of the kynges daunger, I fynde not.”

Out of the daunger of outrage^{ous} waaft,
 Left with scorn and reproof feêd us fwich taast.

Un to that ende fix^e shippes grete
 To yeve us han yee grauntid and behight, 30
 To bye ageyn our dyner flour or whete ;
 And beside it, as reson wole and right,
 Pai^e your lagh, as dooth an othir wight,
 That by mesu^{re} rulith him and gyeth,
 And nat as he, whom outrage maistrieth. 35

In your lettre contened is also,
 That if us list to chaunge in no maneere
 Our neew^e gy^{se}, ne twyn^ene ther fro,
 The firste day of May yee wole appeere ;
 That day yee set^{te} be with us in feere ; 40
 And to keepe it yee wo^{le} be reedy.
 This is theffect of your lettre soothly.

V. 29. *Six shippes grete* can mean nothing else in this passage, than *six whole nobles*; which HOCCKLEVE calls ships for the reason already given in the note to II. 21.

V. 40. *Sette be* : that is, *appoint to be*.

To the which in this wyse we answére :
 Excesse for to do be yee nat bownde,
 Ne noon of us, but do as we may bere ; 45
 Up on swich rule we nat us ne grownde.
 Yee been discreet, thogh yee in good habownde :
 Dooth as yow thynkith for your honestee ;
 Yee and we all arn at our libertee.

At our lasste dyner, wel knowen yee, 50
 By our Stywardes limitacion,
 (As custume of our Court axith to be,
 And ay at oure congregacion
 Observed) left al excusacion,
 Warned yee wern for the dyner arraye 55
 Ageyn thorsday next, and nat it delaye.

We yow nat holde avyfid in swich wyse,
 As for to make us destitut that day
 Of our dyner, take on yow that empryse :

V. 48. *Yow thynkith.*] See note to v. 18.

V. 50. *At our lasste dyner, &c.*] By the whole of this stanza it may be inferred, that each dinner had a Steward, who then appointed the time for the next dinner. Also a new Steward seems to have been appointed at the same time, who bore a considerable share of the charge. This (we may presume) was now Sir Henry Somer.

V. 56. *Delaye* means *to delay*.

V. 59. *Take for or to take.*

If your lust be, dryveth exceſſe away ; 60
 Of wyſe men mochil folke lerne may ;
 Diſcretion meſurith every thyng ;
 Deſpende after your pleaſance and lykynge.

Enſaupleth us, let ſeen and us miroúre :
 As that it ſeemeth good to your prudéce, 65
 Reule that day, for the thank ſhal be youre ;
 Dooth, as yow liſt be drawe in conſequence ;
 We truſten in your wys experience :
 But keepith wel your tourn, how ſo befall,
 On thoſday next, on which we awayte all. 70

V. 64. *Let ſeen and us miroure*, for *and let us ſee a pattern*. This tranſpoſition of *and* is very unuſual ; yet there does not ſeem any other way of making ſenſe of the paſſage, but by putting *let ſeen* by itſelf, and making *miroure* a verb—for which laſt uſage the editor can find no trace of an authority.

V. 67. *As yow liſt be draw in conſequence.*] The meaning is, ‘as it pleaſes you to have drawn into a precedent.’

V. 70. *Awayte* is here uſed in a neutral ſenſe, like *wait*. Lydgate uſes it in the ſame way in his *Troy-book* :

Medea, to *awayte* upon her knight, &c.

IV.

AU ROY.

[TO THE KING*.]

VICTORIÔUS kyng, our lord ful gracious,
We humble li-ge men to your hynesse
Meekly byseechen you, o kyng pitous,
Tendre pitee have on our sharp distresse :
For, but the flood of your rial largesse
Flowe up on us, gold hath us in fwich hate,
That of his love and cheertee the scantnesse
Wole arte us three to trotte un to Newgate.

5

* Most probably Hen. V. and towards the end of his short reign.

The poem is selected, to shew the continuance of HOCCEVE's pecuniary distresses.

V. 8. *Us three* probably includes two of our poet's three joint-petitioners to the Undertreasurer, that are named in No. II. v. 25, 6.

Benigne li-ge Lord, o havene and yate
 Of our confort, let your hy worthynesse 10
 Oure indigences softne and abate ;
 In yow lyth al, yee may our greef redresse.
 The som-me, that we in our bill expresse,
 Is nat excessif, ne outrageous ;
 Our long service also berith witnéffe 15
 We han for it be ful laborious.

O li-ge Lord, that han be plentevous
 Un to your liges of your grace algáte,
 Styntith nat now for to be bonteuous
 To us your fervants of the ol-de date : 20
 God woot, we have been ay eerly and late
 Lovyn-ge li-ge men to your nobléffe ;
 Lat nat the strook of indigence us mate,
 O worthy Prin-ce, mirour of prowéffe.

V. 13. *We in our bill expresse.*] By this it appears, that these verses only accompanied a more regular petition [bill] presented to the King.

V. 20. *The olde date.*] This expression makes it probable, that the verses were written towards the conclusion of this reign: by which time HOCLEVE might have been in his office 25 years; for the stoppage of his annuity in the last reign, implies, that he had a grant from Richard II. [See note to v. 423.]

A de

V.

A de B, & C de D, &c. *

SEE heer my maistr' Carpenter, I yow preye,
How many chalenges ageyn me be ;
And I may nat delivre' hem by no weye,

* This is not the title to the poem, but written in the margin, even with the first line. Under these initials is also this marginal note. "Ceste balade feust ten drement confideree, & bonement executee."

V. 1. *Carpenter.*] Rofs of Warwick says, that *John Carpenter* (made in 1443 Bishop of Worcester) was recommended for promotion by Henry V. on his death-bed. He might therefore be in circumstances to assist Hoccleve early in the next reign. By a patent of the 5th of Henry VI. printed in the last part of the third volume of DUGDALE's *Monasticon* (p. 177, col. 2.) it appears, that a *John Carpenter* (probably the same) was one of the executors of the famous *Richard Whityngton*.

L

So

So me werreyeth cōynes scarfetee,
That ny coufin is to necessitee ; 5
For why un to yow seeke I for refut,
Which that of confort am ny destitut.

Tho men, whos names I above expresse,
Fayn wolden that they and I evene were ;
And so wolde I, god take I to witnéffe. 10
I woot wel, I moot heere, or elles where
Reckne' of my dettes, and of hem anfwere ;
Myn her-te for the dreede of god and awe
Fayn wolde it qwyte, and for constreynt of lawe.

But by my trouthe nat wole it betyde : 15
And therfore, as fair as I can and may,
With aspen her-te I preye hem abyde,
And me respyte to sum lenger day ;
Some of hem grante, and some of hem feyn nay ;

V. 5. *Coufin.*] And very *cofyns* through hafty cruelte
To the wode furies infernall.

LYD. *Fall of Ps.*

V. 8. *Above*, that is, in the initials at the top of the last page.

V. 14. *It* anfwering to *dettes* is a confusyon of number ; which grammatical in-
accuracy old English writers were indeed frequently guilty of.

And

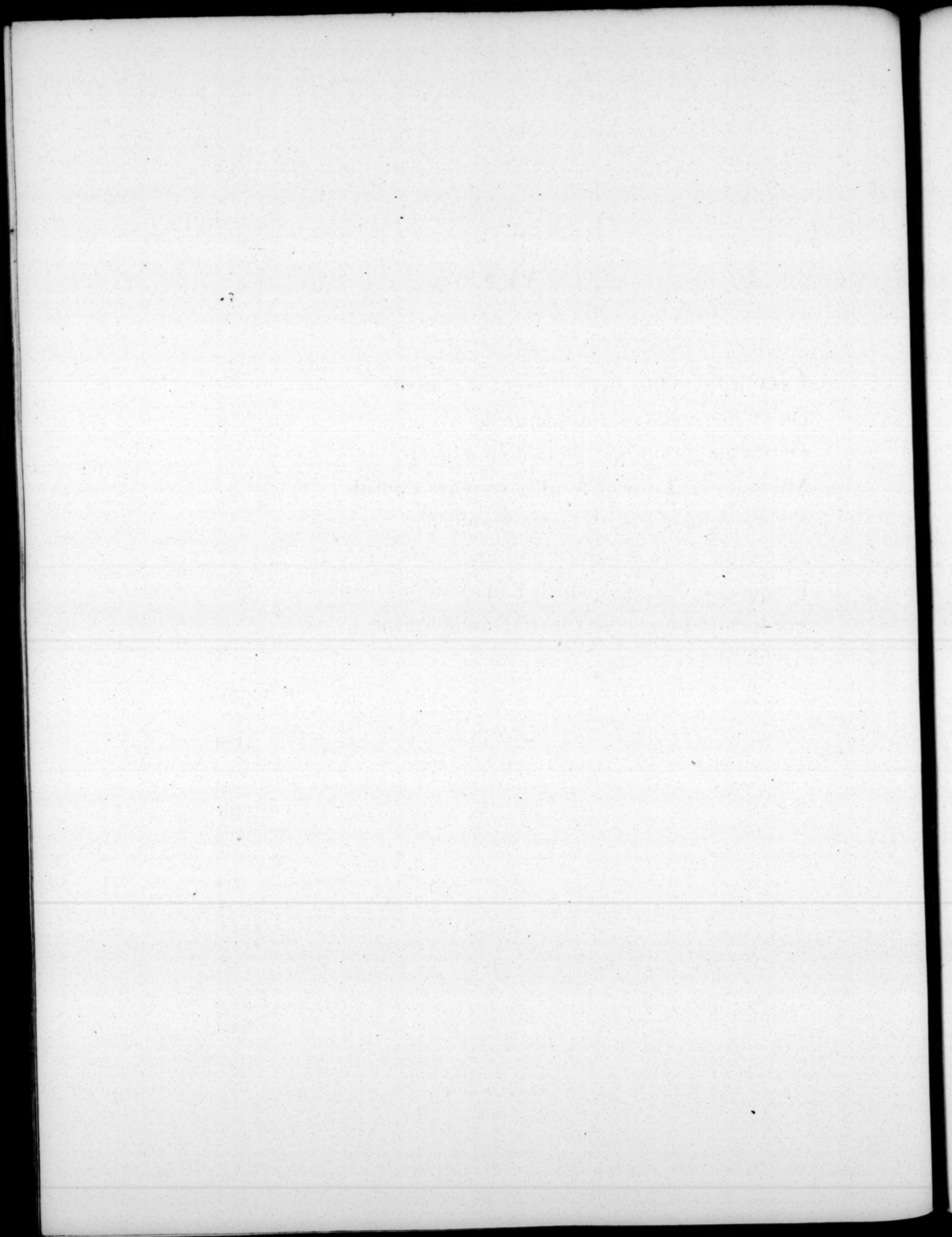
And I ſo fore ay dreede an aftir clap, 20
That it me reveth many a ſleep and nap.

If that it lykid un to your goodnéſſe
To be betwixt *hem* and me ſwich a mene,
As that I mighte kept be fro duréſſe,
My hevy thoghtes wolde it voi-de clene. 25
As your good plefance is, this thyng demene
How wel that yee doon, and how foone alſo
I fuffre may in qwenchyng of my wo.

V. 21. *Many a* both here, and in III. 21, makes but two ſyllables; as is always the caſe in MILTON, and frequently in SPENSER.

V. 23. *Hem*, though not in the Mf. is clearly required both for ſenſe and metre

V. 28. *Suffre.*] See Gloſſary.



VI. *

GO litil pamfilet, and streight thee dresse
 Un to the noble rootid gentilleſſe
 Of the mighty prince of famous honoúr,
 My graciôus Lord of Yorke, to whos nobléſſe
 Me recomman-de with hertes humbléſſe,
 As he that have his grace and his favoúr
 Fownden alway, for which I am dettoúr
 For him to preye; and ſo ſhal my ſimpléſſe
 Hertily do un to my dethes hour.

5

Remem-

* This poem has no title, but ſoon diſcovers itſelf to have been ſent and addreſſ to Richard Duke of York, father to Edward IV.

The nine-line ſtanžas (of which it conſiſts) were not very common with our old poets; and even in thoſe few of the kind the arrangement of rimes was moſtly different from what it is here: but DUNBAR's *Golden Terge* exactly correſponds with the metre of this poem.

V. 1. *Pamfilet*.] Whether this word relates ſingly to the preſent poem, or to a number of the poet's other pieces accompanying it, is not ſo clear. HOCCKLEVE calls his poem *de regimine principum* alſo a *pamfilet*. SKELTON ſpeaks of a *noble pamphlet*.

V. 6. *He*.] A grammatical irregularity for *him*. See Gloſſary.

His grace and his favour fownden alway, &c.] Here we have a plain acknowledgment

Remembre his worthynesse I charge thee, 10
 How ones at London desired he
 Of me, that am his fervant and shal ay,
 To have of my balades fwich plentée,
 As ther weren remeynyng un to me,
 And for nat wole I to his wil feyn nay, 15
 But fulfille it as ferfoorth as I may,
 Be thow an owter of my nycetee
 For my good lordes lust and game and play.

My lord byseeke eek in humble manéere
 That he nat souffre thee for to appeere 20
 In thonurable fighte or the preséence
 Of the noble princeffe, and lady déere,
 My gracious lady, my good lordes feere,
 The mirour of wománly excellence ;
 Thy cheer is naght, ne haast noon eloquence 25
 To monstre thee before hir y-en cleere :
 For myn honóur were holsúm thyn abséence.

ment of a long series of obligations. The poet's address to his friend Carpenter seems to have been the latest of his complaining strains. It is therefore by no means improbable, that the latter part of his life was rendered comfortable by the liberality of the Duke of York.

V. 12. *Shal* used elliptically for *shal be*. See TYRWHITT's glossary to Chaucer.

V. 25. *Haast*.] *Thou* is understood.

Yit ful fayn wolde I have a meffageer
 To recomman-de me with herte enteer
 To hir benigne and humble wommanhede : 30
 And at this tyme have I noon othir heer
 But thee, and smal am I for thee the neer;
 And if thow do it nat, than fhall the dede
 Be left, and (that nat kepte I) out of drede
 My Lord, nat I, fhall have of thee poweer; 35
 Axe him licénse, up on him crie and grede.

Whan that thow haft thus doon, than aftirward
 Byfee-che thow that worthy Prince Edward,
 That he thee leye apart, for what may tyde,
 Left thee behol-de my maistír Picard. 40
 I war-ne thee, that it fhall be ful hard
 For thee and me to halte on any fyde,
 But he espie us : yit no force; abyde;
 Let him look on ; his herte is to me ward
 So freendly, that our sha-me wole he hyde. 45

V. 40. *Picard* (of whom the editor has found no mention else-where) must have been the name of Edward's tutor. Edward was but seven years old in 1449; at which period HOCCKLEVE's age could be little fhort of eighty.

If

If that I in my wrytynge foleyē
 (As I do oft, I can it nat withfeye)
 Meetrynge amis, or speke unfyttedly,
 Or nat by juſt peys my ſentences weye,
 And nat to thordre' of endytyng obeye, 50
 And my colours ſette ofte fythe awry,
 With al myn herete wole I buxumly,
 It to amende and to correte, him preye;
 For undir his correccion ſtande y.

Thow foul book un to my Lord ſeye alſo, 55
 That pryde is un to me ſo greet a fo,
 That the ſpectacle forbodith he me,
 And hath y-doon of tyme yere ago;
 And for my ſighete blyve haſtith me fro,

V. 50. *Thordre* is the *ordre* in the Mf.; but metre requires the contraction; and, that being the caſe, the Mf. authoriſes this mode of junction by many ſimilar ones.

V. 51. *Colours*.] Thus Lydgate in his *Fall of Princes* ſpeaks of Chaucer's
 "colours of ſwetenes,"

and ſays of himſelf,

Of freſh colours I toke no manere hede.

V. 57. *The ſpectacle*.] This word (both here and in the lines cited in the preface) muſt mean nearly the ſame as is now called a pair of *ſpectacles*. So thought the late worthy optician, Mr. Adams, whoſe professional judgment and truly communicative diſpoſition the editor had availed himſelf of upon the ſubject. SKELTON in his *Crown of laurel* has the plural *ſpectacles*.

And

And lakkith that that sholde his confort be, 60
 No wondir thogh thow ha=ve no beautéée.
 Out up on pry=de, caufer of my wo !
 My fighte is hurt thurgh hir aduersitee.

Now ende I thus : the holy Trinitee,
 And our Lady the bleffid mayden free, 65
 My Lord and Lady have in governance,
 And grante hem joie and hy prosperitee,
 Nat to endure oonly two yeer or three,
 But a thoufand : and if any plesánce
 Happe migh=te on my poo=re souffiffance 70
 To his prowesse and hir benignitee,
 My lyves joie it were, and fustenance.

V. 65. *Free* seems to have been an usual epithet bestowed on the Virgin :

----- annunciation of owre lady *fre*

----- purification of owre lady *sofre*.

JULIANA BARNES on *hunting*.

NOTATION

OF THE

MONASTIC AND ABBEY SYSTEMS

IN THE

WESTERN WORLD

BY

JOHN H. COLEMAN

A N
E X P L A N A T I O N
O F T H E
R E F E R E N C E S A N D A B B R E V I A T I O N S
U S E D I N T H E G L O S S A R Y.

The small figures, when by themselves, refer to the corresponding lines in the *first* poem; when they have Roman numerals prefixt, then to those of the poem pointed out by the said numerals.

Immediately after each word to be explained is an abbreviation, denoting the part of speech; as *v.* for verb, *n.* for noun, &c.

- | | |
|------------------------|---|
| <i>Alb.</i> | The St. Alban's edition of the book on hawking, hunting, and Cootarmuris, in the year 1486. |
| <i>Carp.</i> | Carpentier's Supplement to the Glossary of Du Cange. |
| <i>Caxt.</i> | Caxton. |
| <i>Ch.</i> | Chaucer. |
| <i>C. C. Pla.</i> | Corpus Christi Play, printed in Stevens's Monasticon. |
| <i>Div. & Pau.</i> | Dives & Pauper, Pynson's edition, 1493. |

<i>Doug. Vir.</i>	Glossary to Gawin Douglas's Virgil by Ruddiman.
<i>E. R.</i>	Earl Rivers's Moral Proverbs, printed by Caxton.
<i>Fab.</i>	Fabyan's Chronycle.
<i>Fort.</i>	Fortescue on Monarchy.
<i>G.</i>	Gower.
<i>Hylt.</i>	Walter Hylton's Scala Perfectionis, Notary's edition, 1507.
<i>L.</i>	Lydgate.
<i>M. V.</i>	Maundevile's Voyage.
<i>M. L. D.</i>	Manning's edition of Lye's Dictionary.
<i>P. L.</i>	Glossary to Peter Langtoft by Hearne.
<i>P. P.</i>	Pierce Ploughman's Visions.
<i>Prompt.</i>	Promptorium, &c. printed by Pynson in 1499, but compiled in 1440.
<i>R. G.</i>	Glossary to Robert of Glocester, by Hearne.
<i>Spen.</i>	Spenser.
<i>Tipt.</i>	Tiptoft Earl of Worcester's Translation of Cicero de Amicitia, or else his other tract printed by Caxton with it.
<i>Tyr.</i>	Tyrwhitt's Glossary to Chaucer.
<i>Wic.</i>	Wicliff's Testament according to the edition of it by Lewis. The <i>Glossary</i> there annexed to it omits many of its obsolete words.

☞ denotes a word not to have been used (as far as the editor can discover) by any other author than HOCCKLEVE.

GLOSSARY.

A.

ABOVEN (*prep.*) 4. Above. *G.* and *L.*

Abyde (*v.*) 319. V 17. VI 43. Stay. *Wic.*

Acate (*n.*) 181. Purchase. *Tyr.* Achate.

Accufith (*v.*) 40. Discovers. *Tyr.*

☞ Admittible (*adj.*) 299. Admittable. This does not seem to have been a real word, but only a change of a vowel by poetical license for the sake of rime.

Adverfitee, (*n.*) 5. 47. VI 63. See note to 5.

Agast (*part.*) 259. 424. Terrified. *Tyr.*

Ageyn (*prep.*) 52. II 19. III 31. 56. V 2. Against. *Tyr.*

Ago (*part.*) 265. Gone. *Tyr.*

Al (*adv.*) 16. 192. III 7. Quite. *Tyr.*

— (*conj.*) 209. Although. *Tyr.*

Al day See day.

Algate (*adv.*) 183. IV 18. Always. *Tyr.*

Amis

Amis (*adv.*) 164. 224. Ill. Tyr.

Appall (*v.*) 310. Grow flat. L.

Which never shall *appallen* in my minde,
But alwaie *frefhe* been in myne memorie.

Prol. to Storie of Thebes.

Pall as a verb neuter is still used in the same sence.

Appert—See privee.

Argheffe (*n.*) 435. Indolence. *Arg.* for indolent may be found in *M. L. D. Supp.* Forming substantives by the addition of *nes* was the practice of other writers; for in Cootarmuris we have *longnes* and *brodenes*.

Armonie (*n.*) 255. Harmony. L.

Arn (*v.*) III 49. Are. Tyr.

Arte (*v.*) IV 8. Constrain. Tyr.

Artith 438.

Artid (*part.*) 396.

As seems often to be redundant, like *as* in the modern phrase *as yet*. See 65. 182. 289. 307.

Affautes (*n.*) 58. Assaults. Tyr.

Aferte (*v.*) 96. Escape. Tyr.

Attemprely (*adv.*) 106. Temperately. Tyr.

Avantage (*n.*) 167,9. Advantage. Tyr.

Avante (*v.*) 6. Boast. Tyr.

Auctour (*n.*) 223. Source. *Wic.*

Avyse [with *thee*] (*v.*) 372. Look to thyself. Tyr.

Avyfid (*part.*) 273. III 57. Advised. *Doug. Vir.*

Awayte (*v.*) III 70. See the note.

Axe (*v.*) 182. 440. VI 36. Ask. Tyr.

Axith

Axith (*v.*) III 12. Requires. *Div. & Pau.*

Axyngre (*n.*) II 12. Request. *Tyr.*

B.

Beede (*v.*) III 14. Say. *R. G.* See *bud* in the addenda to *M. L. D.* where one of the interpretations of *beodan* is *prædicare*.

Behight (*part.*) III 30. Promised. *Tyr.*

Benefice (*n.*) 103. Benefit. *Wic. I. Tym. ch. 6.* and *Div. & Pau. Pr. iii.*

Bere (*v.*) 286. III 45. Bear. *Tyr.*

Berith IV 15.

Bestad (*part.*) 129. Circumstanced. *Spen.*

Bet (*adv.*) 178. Better. *Tyr.*

Bete (*part.*) 434. Beaten. *L.*

Bill (*n.*) IV 13. Petition. *L.*

This was the *byl*, which that Jhon Bochas

Made unto Fortune.

Fall of Ps. B. vi. ch. 1.

Bit (*v.*) 280. Bid. *Tyr.*

Blyve (*adv.*) 280. VI 59. Quickly. *Tyr.* Blive.

Bond (*pret. of bind*) 275. Bound. *Wic.*

"Held Jon and *bond* him." Mark, ch. 6.

Bonteuous* (*adj.*) II 8. IV 17. Bounteous. *L.* Bountevous.

* The letter *v* in this word, and in others of the same formation, was probably pronounced like an *f*; since in *Maundevile's Voyage* we meet with *plentifous*, and *costifous*.

Boot (*n.*) 190. Boat. *Wic.*

Boot-men 195.

Borwid (*part.* of *borwe*) 369. Borrowed. The verb *borwe* (but in another of its old senses) is in *C. C. Pla.*

Brent (*part.* of *brenne*) 390. Burnt. *Tyr.*

Brigge (*n.*) 190. 194. Bridge. *M. V.*

☞ Brydillees (*adj.*) 78. Without bridle. —*lees* was the same privative termination, as the modern *less*.

But (*conj.*) 57. 129. IV 5. Unless. *Tyr.*

But if (*conj.*) 7. 445. III 19. Unless. *P. L.*

Buxumly (*adv.*) VI 52. Submissively. *Tyr.*

Bye (*v.*) III 31. Buy. *Wic. L.* and *Fort.*

Byseeke (*v.*) 411. VI 19. Beseech. *Tyr.*

Byfeye (*part.*) 142. Beseen. *Tyr.*

C.

Carkeis (*n.*) 350. Carcase. The word *carkes* is in Fabyan.

Ceffid (*part.*) III 17. Ceased. *Tyr.*

Challenges (*n.*) V 2. Claims. *Wic.* Chalange.

Charge (*n.*) 127. Business of weight. *Tyr.*

Cheef 50. See the note.

Cheer (*n.*) 266. Appearance. *Tyr.* Chere.

———— VI 25. Courtesy. *R. G.*

Cheerid (*adj.*) II 9. Glad cheerid. Of a pleasant aspect. *L.* has
Hidously *chered*, and ugly for to see.

Storie of Thebes.

Cheertee (*n.*) IV 7. Regard. *L.*

Cherice (*v.*) 282. Cherish. *Tyr.*

Chevice

Chevice (*v.*) 101. 285. Bear up. See *Carp.* in *chevir*. *Chevice* is used in the same sense by HOCCEVE in his *Letter of Cupid*, printed with CHAUCER; and also in CHAUCER'S *Complaint of Mars*, where Urry's glossarist (not understanding the word) would alter it to *cherice*.

Chinchy (*adj.*) 136. Niggardly. *Ch. R. R.* 6002.

Chyldly (*adj.*) 64. Of a child. *L.*

In *chyldly wyse* on her gan to smyle.

Fall of Ps. II. ch. 22.

This word (having no proper substitute in modern language) is worth reviving.

Clappid (*part.*) 394. Talked quick. *Tyr.*

Theyr tunge *clappith*. *L. Chichevache and Bycorne.*

Clept (*part. of clepe*) 225. Called. *Tyr.*

Combreworldes (*n.*) 225. Encumbrances to the world. *Tyr.*

Compleyne (*v. active.*) 20. 342. Bewail. *L.* and *Tipt.*

Compleyned (*part.*) 341.

Comune (*adj.*) 427. Common. *L.* and *Tipt.*

Conceit (*n.*) III 5. Conception. *Tyr.* Concete.

Confort (*n.*) IV 10. V 7. VI 60. Comfort. *L.*

Confeil (*n.*) 76. 86. Counfel. *Tyr.*

Confeillynge (*part.*) 278. Counfelling. *P. L.*

Contenance (*n.*) 266. Countenance. *L.*

Contened (*part.*) III 36. Contained. *Wic. prol. to apocal.*

Contrarie (*v.*) 191. Oppose. *Wic.*

Contree (*n.*) 215. Country. *M. V.*

Cotidian (*adj.*) 25. Daily. *Tyr.*

Countrefete (*v.*) 322. Imitate. *Tyr.* Contrefete.

Cravour (*n.*) 429. One that craves.

Cure (*n.*) 261. 309. Care. *Tyr.*

Custume (*n.*) 113. 161. III 52. Custom. *Caxt.*

D.

Dar (*v.*) 137. 321. 425. Dare. *Wic.*

Daunger (*n.*) 126. Coynefs. *Tyr.*

Day (*n.*) 185. V 18. Time. *Tyr.*

Al day 224. 430. Always. *L.*

Day by day. 39. 122. Continually. *Wic.*

Debate (*v.*) 328. Combat. *Spen.*

Well could he turney, and in lists *debate.*

F. Q. B. II. C. 1. ft. 6.

Delivre (*v.*) V 3. Discharge. *Wic.*

Demene (*v.*) V 26. Manage. *Tyr.* Demaine. See *Carp.* Dismanare.

Departith (*v.*) 133. Separates. *M. V.*

“Departethe Ytaille and Greece.” ch. 5.

Deprave* (*v.*) 171. Vilify. *L.*

Derke (*adj.*) 88. Dark. *Wic.* and *L.*

Despenfe (*n.*) 205. 342. Expence. *Tyr.* Dispence.

Despenfes. 345. III 13.

Desporte (*v.*) II 30. Divert. *Tyr.* Disport.

* The editor is much mistaken, if this verb is not used in the same sense by Shakspeare, even in a passage which Johnson has cited, as an instance of its other meaning [to corrupt].

Who lives, that's not

Depraved, or depraves?

Timon, act i.

Let any reader only look at the context both before and after. Even Johnson shews in the same dictionary, that Shakspeare used *depravation* for *defamation*.

Desteyned

- Desteyned (*part.*) 340. Disparaged. *Doug. Vir.* Distene.
 Dettes (*n.*) 375. V 12. Debts. *L.*
 Dettour (*n.*) VI 7. Debtor. *Wic.* and *Tipt.*
 Dide (*v.*) Did. *Wic.* and *M. V.* and *L.*
 Dirknese (*n.*) II 5. Darknes. *L.*
 Displefaunt (*adj.*) 405. Displeasing. *Tyr.*
 Differt* (*n.*) 272. Desert or Merit. *M. V.*
 Disseverance (*n.*) 20. Separation. *Doug. Vir.*
 Doumb (*adj.*) 433. Dumb. *Wic.*
 Dreede (*n.*) 157. Doubt. *Out of drede.* VI 34. Without Doubt. *Tyr.*
 Dresse (*v.*) 352. Apply. VI 1. Address. *Tyr.*
 Dreffid me (*pret.*) 194. Took my way. *L.*
 Drope (*n.*) 415. Drop. *L.*
 Dureffe (*n.*) 12. Hardship. *Tyr.*
 ——— V 24. Harm. *L.*

For winter Storms might do them no *dureffe*.

Fall of Ps.

E.

- Effeet (*n.*) III 42. Substance. *Tyr.*
 Eft (*adv.*) 408. Again. *Tyr.*
 Elles (*adv.*) II 23. Else. *Elles where.* V 11. Elsewhere. *Tyr.*
 Encombrith (*v.*) 355. Distresses. *L.*
 Enditith (*v.*) 298. Dictates. *Tyr.*

* *Dis* for *de* was formerly used in other words derived from the French:
 Lydgate's *Fall of Princes* has *disfolate*, and *disgrade*.

- ☞ Enlumynyng (n.) II 4. Illumination. *L.*
 Enteer (*adj.*) VI 29. Entire. *L.*
 Entent (n.) 182. Intention. *Tyr.*
 Entremete (*v.*) 429. Interpose. *Tyr.* Entermete.
 Envolupid (*part.*) 245. Wrapt up. *Tyr.*
 Ernestful (*adj.*) 293. Zealous. *M. L. D.* *Earnest* interpreted by *studiosus*.
 Eschue (*v.*) 216. Eschew or avoid. *G.* and *L.*
 Evere mo (*adv.*) 199. 267. Evermore. *G.*
 Execute (*part.*) 76. 359. Put in execution. *L.*
 Ey (*interj.*) 393. *Tyr.*

F.

- Farfid (*part.*) 13. Stuffed. *Tyr.*
 Favell (n.) 244, 7. 284, 7. Favele. 223. Cajolery or flattery by words. *Carp.*
 Faveles (*gen. ca.*) 211. See the note.
 Feere (n.) VI 23. Wife. *In feere.* III 40. In company. *Tyr.*
 Feith (n.) 219. Truth. *Alb.* in *Cootarmuris*: *As feith is* 'as is the truth.'
 Felawe (n.) III 2. Companion. *Tyr.*
 Femel (n.) 138. Family. *Doug. Vir.*
 Ferd (*part.*) 170. Afraid. *Tyr.*
 Ferfoorth (*adv.*) VI 16. Far forth. *Tyr.*
 Fern ago (*adv.*) 196. Long ago. *P. P.* 80. b.
 Ferneyeer (n.) 423. The former year. This explication is thoroughly substantiated by the marginal annotation in the *Mf.*; for which see the note. It also accords with *Tyrwhitt's* conjectural explanation of the same word in CHAUCER's *Troilus*; only that it is there (perhaps unnecessarily) supposed a plural. The interpretation of this word by *Urry's* glossarist, who takes it

on

on Skinner's authority to be a corruption of *Fevriere* [February], is almost ridiculous.

Folie (*n.*) 40. 62. 303. Folly. *Tyr.*

☞ Foleye (*v.*) VI 46. Trifle. *Carp.* Folier.

For like the French *pour* before infinitives. *Tyr.*

— (*conj.*) Because that. *Tyr.*

For thy (*conj.*) 356. Therefore. *Tyr.*

For why (*conj.*) II 43. V 6. Wherefore. *Wic.* Luk. ch. 12. v. 3. *Div.*

& *Pau.* Pr. viii. ch. i. towards the end. Also *Hylt.* in a few places.

This sense of *for why*, which accords best of any with the two passages in *HOCCEVE*, is, notwithstanding its analogy with the foregoing article, very rare in old writers: the *why* in general (except where the two words make the whole of an interrogative sentence) is redundant, and makes no alteration in the accustomed senses of *for*.

Force (*n.*) 130. Necessary consequence. *Doug. Vir.* No force. VI 43.

No Matter. *Tyr.* No force of. 305. No matter for. *Tyr.*

Foryeve (*v.*) 408. Forgive. *Div.* & *Pau.*

Fostred (*part.*) 229. Nourished. *Tyr.*

Free (*adj.*) VI 65. Liberal. *Tyr.*

Fro (*prep.*) From. *Tyr.*

Fundacioun (*n.*) III 24. Foundation. *L.*

G.

Gentilleffe (*n.*) II 17. Liberality. VI 2. Dignity. *Tyr.*

Gesse (*v.*) 332. Guess. *Tyr.*

Gleede (*n.*) 159. Burning coal. *Tyr.*

Good (*n.*) III 47. Goods or Wealth. *Tyr.*

Governail

Gouvernaill (*n.*) II 9. Governance. *Ch.*

Grede (*v.*) VI 36. Cry loudly. *Tyr.*

Guerdon (*n.*) 367. Retribution. *L.*

Fraud quit with fraud is *guerdon* covenable.

Fall of Pr. II. ch. 30.

Gye (*v.*) 387. Guide. *Tyr.*

Gyed 228. Gyeth III 34.

Gyfe (*n.*) 270. 427. Guise or fashion. *Tyr.*

H.

Habownde (*v.*) III 47. Abound. *L.*

Habundantly (*adv.*) 119. Abundantly. *Hylt.*

Halt (*pret. of hold.*) 53. Held or kept. *Tyr.*

Han for haven (*plur. or inf. of*) Have. *Tyr.*

He (*pro.*) VI 6. Him. *P. L.* This indeed seems to have been a common phraseology. “*He* that moche hath moche behoveth.” *Dives & Pauper.* ch. 4.

— is in all in its cases used for it. *Tyr.*

Hem (*pro.*) Them, and Themselves. *Tyr.*

Hennes (*adv.*) 49. Hence. *Tyr.*

Herkne (*v.*) 263. Hear. *L.*

When Thelamon *herkened* had his tayle.

Highte (*n.*) On highte. 172. Aloud. *Tyr.* who gives his interpretation only as a conjecture, but which is clearly confirmed by this passage in *HOCCEVE*. Indeed Spenser uses these words in the same sense.

F. Q. B. V. C. 4. ft. 45.

Him is frequently used for himself. *Tyr.*

Hir

Hir (*pro.*) Her, and their. *Tyr.*

Hire (*pro.*) Her.

———— 285. Herself.

Holcote (*prop. name.*) 249. Robert Holcote was a voluminous theological writer in the time of Ed. III. His latin treatise on the Wisdom of Solomon, which is referred to by HOCCEVE, was printed at several places on the Continent in the fifteenth century. The reader that would know more of him, may consult TANNER's *Bibliotheca Britann.* and FABRICIUS in his *Bibl. lat. med. & inf. ætatis.*

Holsom (*adj.*) 248. II 34. VI 27. Wholsome. Good. *L.*

Hondes (*n.*) 115. Hands. *Tyr.*

Honestee (*n.*) III 48. Honour. *Wic.* I Cor. ch. 12.

How (*adv.*) V 27. In such manner as. *R. G.*

☞ Humblely* (*adv.*) 411. Humbly.

Humbleffe (*n.*) VI 5. Humility. *Tyr.*

I.

Importune (*adj.*) 425. Troublesome. *Tyr.*

Inly (*adv.*) 237. Thoroughly. *Tyr.*

Inne (*prep.*) III 6. In. *Tyr.*

K.

Keep (*n.*) 195. Care. *Tyr.*

Kepte (*pret. of kepe.*) 425. Took care. *Tyr.*

* This manner of forming adverbs extended formerly to some others, which are for found's sake entirely left off. Thus in the will of Hen. IV. (preserved in Weever p. 208) we have the word *whollily*.

Knyt (*part.*) 22. 343. Bound. *Tyr.* Knit.
 Kus (*n.*) 155. Kifs. *G.*
 Kythe (*v.*) 406. Make known. *Tyr.* Kithe.

L.

☞ Lagh* (*n.*) III 33. Just share. *M. L. D.* interprets the faxon word by *jus*.

Larger (*adj.*) 205. More prodigal. *Tyr.* Large.

Lat (*v.*) Let. *M. V.*

Leef (*adj.*) 292. Pleasing. *Tyr.* Lefe.

Leet (*v.*) *Stoppe leet*, 254. Made stop. *M. V.*

“ He *leet* fetten 12 greet stones.” ch. 6.

Leeved (*part.*) 220. Believed. *Tyr.* Leve.

Lenger (*adv.*) 288. 392. Longer. *Tyr.*

—— (*adj.*) V 18. *L.*

Leste (*pret.*) 107. Liked. *Tyr.*

Lesynges (*n.*) 223. Lies. *Tyr.*

Lettynge (*n.*) 174. Hindrance. *L.*

☞ Lightlees (*adj.*) 88. Void of light. See Brydillees.

Likerous (*adj.*) 147. Liquorish. *M. L. D.*

Lift (*v.*) 84. 233. Likes. *Tyr.*

—— (*impersonal*) 120. II 22. III 37. 67. It pleases. *Tyr.*

Loos (*n.*) 345. Praise. *Tyr.*

* This word has the same orthography in an extract (see Weever p. 153) from an old Metrical psalter, in the Bodleian Library: but there its sense exactly corresponds with that of the modern word *law*.

Lore (*part. of lere.*) 349. Loft. G.

The los is had, the lucre is *lore*. B. IV.

Lofengour (*n.*) 220. Flatterer. *Tyr.*

Lust (*n.*) II 13. III 60. VI 18. Pleasure. *Tyr.*

Lusty (*adj.*) 138. Lovely. P. L.

Lym 31. See the note.

Lyte. A lyte and lyte. 92. L. in *Troy-book* uses a *lyte* adverbially for 'a little,' and *lyte and lyte*, for 'by little and little'.

M.

Magnificence (*n.*) 441. Dignity. L.

Maisfir (177. 201.) seems to have been an honorary appellation. *Wic.*

"And to be clepid of men *maisfir*." Mat. ch. 23.

—— has *my* prefixt to it, when used in addressing any person. V 1.
VI 40.

Maisfrie (*n.*) *For the maisfrie* 149. In the best manner. *M. V.* ch. 26.

The maisfrie for the excellence was common: so in G.

—— *The maisfrie*

Is, that a man himself defende

Of thyng, which is nat to commende.

B. III.

Maisfrie (*v.*) III 35. Masters. L.

Malencolie (*n.*) 301, 2. Melancholy. L.

Mancere (*n.*) 140. III 37. VI 19. Manner. P. L. and L.

Mate (*v.*) IV 23. Fell. *Carp.* Mater.

Mateere (*n.*) 268. Matter. *Tyr.*

May (*v.*) II 27. V 16. VI 16. Have the power. *Tyr.*

Ne may 34. Cannot.

O

Meetrynge

Meetrynge (*part.*) VI 48. Making metre. *L.*

Falsely *metryd* both of shorte and longe. *Troy-book.*

Meeved (*part.*) 333. Moved. *L.*

Mene (*adj.*) 352. Middle. *Tyr.*

—— (*n.*) 356. Moderation. V 23. A mean. *Tyr.*

Meschance (*n.*) *With Meschance.* 280. With a curse on you. *Tyr.* With.

Mescheef (*n.*) 53. 208. Misfortune. *Tyr.* Mischeffe.

Messageer (*n.*) VI 28. Messenger. *L.*

Mefure (*n.*) 306. III 34. Moderation. *Tyr.*

Meynee (*n.*) 202. People. *P. L.*

Michel 422. Michaelmas.*

Mirie (*adj.*) 237. Merry. *P. L.*

Moche (*adv.*) II 6. Much. *Tyr.*

Mochil (*adj.*) 370. III 11. 61. Much. *Tyr.*

☞ Monstre (*v.*) VI 26. Exhibit. *Carp.* Monstrant.

Moot (*v.*) 75. 398. VII. Must. *Tyr.* Mote.

—— II 23. Used impersonally.

More (*adj.*) 65. Greater. *Tyr.*

Most (*v.*) 373. Must. *Tyr.*

Mowe (*v.*) 148. May. *Tyr.*

Myghelmesse II 14. Michaelmas. *Div. & Pau.*

N.

Naght (*n.*) VI 23. Nothing. *Tyr.* Naught.

Nat (*adv.*) Not. *Tyr.*

* Michel and Maffe might formerly make two words; as we have *Martyn maffe* in *R. G.*

Ne (*adv.*) Not. (*conj.*) Nor. *Tyr.*
 Neer (*adv.*) VI 32. Nigher. *Tyr.* Nere.
 Neigheburgh (*n.*) 166. Neighbour. *E. R.* Neighbourgh.
 Nere (*v.*) II 3. Were not. *Tyr.*
 Nightertale (*n.*) 306. Night-time. *Tyr.*
 Nobleffe (*n.*) 410. IV 22. VI 4. Dignity. *Tyr.*
 Noght (*adv.*) 254. 310. Not at all. *Tyr.* Nought.
 Noon (*adj.*) 132. III 45. VI 25. 31. None. *Alb.*
 N'ot [for *ne wot*] (*v.*) 329. Know not. *Tyr.*
 Novelrie (*n.*) 38. Novelty. *Tyr.*
 Nyce (*adj.*) 204. Foolish. *Tyr.* Nice. The contemptuous word *nizy* had probably this original.
 Nycetee (*n.*) 45. 404. VI 17. Folly. *Tyr.* Nicetee.

O.

Of (*prep.*) 387. IV 18. In. *R. G.*
 Of tyme* (*adv.*) VI 58. Oftentimes. *Alb.* in *Cootarmuris*. Indeed *of* in old English sometimes signified *oft*. *R. G.*
 Ofte fythe (*adv.*) VI 51. Oftentimes. *R. G.*
 Oinement (*n.*) II 42. Ointment. *Tyr.*
 On (*prep.*) VI 70. In. *Tyr.*
 Ones (*adv.*) 409. VI. 11. Once. *Tyr.*
 Only (*adv.*) 83. Solely. *Tyr.*
 Oon (*adj.*) 169. One. *Alb.*

* *Oftyme* is printed as one word in Caxton's edition of *Tiptoft*, and in Pynson's of *Dives & Pauper*.

Or (*adv.*) 292, 3. 325. 376. Ere. *Tyr.*

— (*prep.*) 29. 226. 444. III 16. Before. *Tyr.*

Out (*interj.*) VI 62. *Tyr.*

Outrage (*n.*) 114. 371. III 35. Excess. *Prompt.*

Outrageous (*adj.*) III 27. IV 14. Excessive. *L.*

Outrageously (*adv.*) 109. Excessively. *M. V.*

↪ Owter (*n.*) VI 17. Completion. This conjectural interpretation is here hazarded, on the strength of the old French verb *outrer*; one of the senses of which is *achever* in *Carp.*

P.

Pamfilet (*n.*) VI. 1. Pamphlet. See note. Johnson grounds his *literal* etymology (*par un filet*) of the modern word on Caxton's having printed it *paunflet*: but here we may see, that the older orthography was different.

Pardee (363) is an oath. *Tyr.*

Paffyngly (*adv.*) 142. Exceedingly. *Wic.*

Pees (*n.*) 80. Peace. *Tyr.*

Peys (*n.*) VI 49. Weight. *P. L.* Peis.

Piler (*n.*) 8. Pillar. *Tyr.*

Pitous (*adj.*) IV 3. Compassionate. *Tyr.*

Play (*n.*) VI 18. Sport. *Tyr.*

Plentevous (*adj.*) IV 17. Abounding. *Wic.* To make clear sense of this passage in HOCCKLEVE, the reader should likewise turn to article *Of*.

Plefance (*n.*) 229. 241. III 63. V 26. VI 69. Pleasure. *Tyr.*

Plefant (*adj.*) 10. 140. Pleasing. *L.*

Poesie (*n.*) 262. See the note.

Port salut II 22. See the note.

Poules

Poules 143. Paul's. *Tyr.*

Preeved (*part.*) 389. Proved. *L.*

Privee 270. See the note.

Privetee (*n.*) 331. Secret meaning. *Wic.*

Pryme (*n.*) 324. Nine o'clock in the morning. Glossarists by no means accord in their explication of this word: but it seems next to impossible, that *pryme* should have been limited to one and the same determinate import. Hearne (see *underne* in *P. L.*) proves it to have meant "six o'clock in the morning." Mr. Tyrwhitt proves as clearly, that it stood for "the whole first quarter of an artificial day." Neither of these senses are applicable to the passage in *Hoccleve*: but, as Hearne has shewn, that *pryme* signified a fixt point of time at the *beginning* of Mr. Tyrwhitt's period, it may also be inferred from *Hoccleve*, that it was likewise used for the *close* of it. Though the editor is unable to produce any other passage equally decisive on this head, yet he certainly has met with such as are not repugnant to *Hoccleve*'s usage of *pryme*. That a word of this kind may have had so great a latitude of signification, is almost evident from the vague and various usages of *morning* in modern language. Also by a passage in *LYDGATE*'s *Troy-book* it seems highly probable, that our ancestors had a *pryme* of the night, as well as of the day: Medea finds, that the time of the moon's shining will be,

a quarter passed after *pryme*.

Pyne (*n.*) 448. Grief. *Tyr.*

Q.

Qweynt (*part.*) 349. Quenched. *Tyr.* Queinte

Qwyte (*v.*) V 14. Pay. *Tyr.* Quite.

R.

Rakil (*adj.*) 83. Headstrong. *L.*

Real (*adj.*) 430. Royal. *Tyr.*

Rebel (*adj.*) 65. Disinclined. *L.*

Such as be *rebell* for to do plesfaunce.

Fall of Ps.

Receite (*n.*) 114. Receptacle. *L.*

Reconforten (*v.*) 336. Comfort. *Tyr.*

Recorde (*v.*) 398. 400. Remember. *Tyr.*

Rede (*v.*) 382. Advise. *Tyr.*

Redde (*pret.*) 86. 105.

Redden (*plur.*) 91.

Reed (*n.*) 108. Advice. *Tyr.*

— (*adj.*) 159. Red. *L.*

☞ Refeere (*v.*) 290. Revert. This sense of the verb *refer* deviates in some degree from any the editor has met with.

Refut (*n.*) V 6. Refuge. *Tyr.*

Regned (*v.*) 11. Was predominant. *L.*

Regnynge (*part.*) 67.

Releeved (*part.*) 386. See the note.

Releevynge (*n.*) II 24. Relief. *Div. & Pau.*

Renneth (*v.*) 78. Runs. *Tyr.*

Repeir (*n.*) 137. Refort. *Tyr.*

Repreef (*n.*) III 28. Reproof. *Tyr.*

Refoun (*n.*) 70, 1. 360. Reason. *Wic.*

Reve (*v.*) 304. Deprive of. *P. L.*

Reveth. V 21.

Rewe

Rewe (*v.*) 412. 443. Have compassion. *Tyr.*

Rial (*adj.*) IV 5. Royal. *L.*

Richeffe (*n.*) 3. Wealth. *Tyr.*

Riotoures (*n.*) 118. Intemperate liver's. *Fab.*

Rowndel (*n.*) II 31. See the note.

☞ Rownyngly (*adv.*) 172. In a whisper. *E. R.* has *rownyng* the participle.

Rypeft (*v.*) II 33. Ripenest. *L.*

When Ceres hath full *ryped* every grain.

Troy-book V. ch. 36.

S.

Sad (*adj.*) 274. Steady. *M. V.* ch. 14.

Salomon 85. Solomon. *Wic.*

Salut II 22. See Port.

☞ Scantneffe (*n.*) IV 7. Scantines.

Seeke (*adj.*) 409. Sick. *Caxt.*

Seekly (*adj.*) 15. Sickly. *Caxt.*

Seekneffe (*n.*) 22. 118. 337. II 42. Sicknefs. *M. V.*

Seelde (*adv.*) 73. Seldom. *L.* and *Tipt.*

Seith (*v.*) 276. Tells. *M. V.*

Selden (*adv.*) 165. Seldom. *Tyr.*

Self (*pro.*) 280. Selves. *Tyr.*

Sentence (*n.*) 160. Purport. See *Tyr.*

Servage (*n.*) 116. Servitude. *Prompt.*

Sette by (*v.*) 108. Rate. *Tyr.*

Setten by 281. Settith by 380.

Seur

Seur (*adj.*) 320. Sure. *E. R.*

Shal VI 12. See the note.

Shamefast (*adj.*) 431. Modest. *Tyr.*

Shapith (*v.*) 397. Makes ready. *Tyr.* Shapen.

Shent (*part.*) 375. Ruined. *L.*

Sholde (*v.*) Should. *R. G.*

Shul (*plur of shal*) II 43. Shall. *Tyr.*

Simpleffe (*n.*) VI 8. Simplicity. *Tyr.*

Sit for Sitteth (*v. neut. impersonal*) 329. Suits. *Tyr.*

————— (*v. act. impersonal*) 407. The simularity of figure in *f* and *f*, joined to simularity of signification, has induced some of the ablest antiquaries to doubt this meaning of the verb *fit*, and to suppose it an error for *fit*. Thus HEARNE in an old prose extract (which he has inserted in his Glossary to Peter Langtoft under the word *to name*) meeting with the participle *sitting*, conjectures, that it ought to have been *fitting*. Yet this very participle occurs in this sense no less than eight times in LYDGATE's *Fall of Princes*; and all parts of the same * verb in the same sense are to be found in most of the best authors of the 14th, and 15th, and even the beginning of the 16th centuries: for this very participle is so used in one of Barclay's eclogues, and in Froyssart. These instances are far too numerous to have arisen from errors of the pen; and the preterit *fate* differs sufficiently from

* In the printed edition of the prologue to *Cicero de amicitia* translated by Tiptoft, the word *setteth* occurs in the same sense, but is probably an error of Caxton's press for *sitteth*: as the latter word (so used) appears three times after in the same work.

fit to destroy such a supposition: but this preterit is frequently used in the same way, of which take an instance from Chaucer:

It *fate* her wonder wel to sing.

R. R. 750.

The modern verb *suit* being both *active* and *neuter*, and also *impersonal*, seems the genuine representative of the old *fit*—not yet totally obsolete; for we still say, '*sits* well or ill upon.'

Skill (n.) 299. Reason. Tyr. This usage of *skill* is as modern as SHAKESPEARE'S *Winter's Tale*:

You have

As little *skill* to fear, as I have purpose

To put you to't.

The passage is properly explained by WARBURTON; whose explanation is adopted by Johnson and Steevens. Yet JOHNSON in his Dictionary gives no such sense of *skill*, but produces this very passage as an example of its other senses. One should really suspect, that the lexicographer had not collected his authorities for himself, nor even revised them when collected for him. Such a supposition might clear him of downright stupidity, but to the impeachment of his common honesty—in dealing with the public. Let however his moral failings be

interred with *his* bones.

Men's literary deeds live after them,

and are proper subjects of animadversion, when an author's natural decease has entitled his *literary character* to an

EPITAPH*.

HERE, PEACEABLE AT LAST,
ARE DEPOSITED THE REMAINS
OF DOCTOR SAMUEL JOHNSON:

THE POET,
THE CRITIC,
THE PERIODICAL ESSAYIST,
THE NOVELLIST,
THE POLITICO-POLEMIC,
THE LEXICOGRAPHER,
TOPOGRAPHER,
BIOGRAPHER.

THE PUBLIC TASTE,
(PATRON OF EVERY NOVELTY)
CHERISHED HIS WRITINGS FOR A WHILE,
AS MOST EXTRAORDINARY SPECIMENS
OF PEDANTIC VERBOSITY:
EVEN THE MATCHLESS INSIPIDITY OF RASSELAS
WAS TOLERATED.

HIS POLITICAL AND POETICAL TENETS
DIFFERED WIDELY FROM EACH OTHER.

A BIGOTED EDUCATION
HAD TAUGHT HIM TO MAINTAIN
LONG-EXPLODED ABSURDITIES
IN MAXIMS OF GOVERNMENT:

* This epitaph was written very soon after Dr. Johnson's death, while Newspapers were perpetually pestering the public with idle anecdotes about him.

HIS

HIS OWN FAILURES IN POETRY
 RENDERED HIM A PERFECT LEVELLER
 THROUGHOUT THE REGION OF THE MUSES.
 INCOMPETENT CRITIC FROM HEBETUDE,
 CREDULOUS RETAILER OF CALUMNIES,
 ILLIBERAL IN HIS CENSURES,
 CYNICAL IN HIS EXPRESSIONS,
 HE ACQUIRED THE LITERARY TITLE OF
 SNARLER GENERAL.

TO THE MANES OF POETS AUGUST,
 WHOM JOHNSON SLANDERED IN THEIR GRAVES,
 BE THIS AN EXPIATORY OFFERING.

Sleeth (*v.*) 19. Slays. *Tyr.* Sle.

Smal (*adv.*) 98. 157. VI. 32. Little. See the note to 98.

Smert (*n.*) 25. 40. 385. Smart. *L.*

Smerte (*v.*) 384. Smart. *Tyr.*

Socour (*n.*) 55. Succour. *L.*

Soghte (*v.*) 43. Paid homage to. *L.*

O Lady Venus, whom I have *fought*.

Temple of Glafs.

"To *feche* that ydole" means *to worship* it. *M. V.* ch. 16.

Sonne (*n.*) II 1, &c. Sun. *Tyr.*

Soothly (*adv.*) III 42. Truly. *Tyr.*

Sotil (*adj.*) 227. Subtle. *L.*

Souffiance (*n.*) VI 70. Sufficiency or ability. *Tyr.* Suffiance. *E. R.* has
souffysance for sufficiency.

Souffyse (*v.*) 356. Suffice. *Div. & Paup.*

Souffye (*v. neut.*) 400. *L.*

Souffyfith 83.

Soustenour (*n.*) 284. Sustainer or supporter. *L.* Suftenour.

Fall of Ps. III. ch. 25.

Spectacle (*n.*) VI 57. See the note.

Sterve (*v.*) 444. Perish. *Tyr.*

Styntith (*v.*) 200. Gives over. *L.*

—— (*imperative plur.*) IV 19.

Stywardes (*n.*) III 51. Steward's. *C. C. Pla.* and *M. V.*

Sumdel (*adv.*) 314. Somewhat. *Tyr.* Somdel.

Suppoaill (*n.*) II 18. Support. *L.* has the same word in his *Storie of Thebes*; but Dr. Morell in his common place book (which is now in the editor's possession) has unaccountably copied Lydgate's word, as if it was *supportayle*. With a slight variation of orthography *suppowail* is in *HARDYNGE'S*, and in *WYNTOWN'S* chronicles; and the glossarist to the latter derives it from the old French *apuyal*; but how that should form the first syllable of the English word, is rather difficult to conceive.

Susteene (*v.*) 5 362. Sustain. *L.*

Swich (*adj.*) Such. *Tyr.*

Syn (*conj.*) 71. 99. II 6. Since. *Ch.*

Syn that my life ne may no longer dure. *Kn. Ta.*

—— (*adv.*) 337. *Tyr.* Sin.

—— 383. Next. *L.*

T.

Taille (*n.*) II 20. Tally. *Tyr.*

Taverneres (*n.*) 179. Keepers of taverns. *Tyr.*

Tendure

Tendure (*v.*) 308. To endure. *L.*

Than, Thanne (*adv.*) Then. *Tyr.*

Theffect (*n.*) III 42. The effect. *L.* See Effect.

Thentente (*n.*) III 42. The entente. *L.* See Entente.

Theschequer (*n.*) 421. The Exchequer. *P. L.*

Thidir (*adv.*) 126. Thither. *Tyr.*

Thikke (*adj.*) 146. In great quantity. *Ch.*

As *thikke* as motes in the sunne beme. v. 6450.

Tho (*adv.*) 12. 13. Then. *Tyr.*

— (*pro.*) V 8. Those. *Tyr.*

Thonourable (*adj.*) VI 21. The honourable.

Thordre (*n.*) VI 50. The order. *Caxt.*

Thriste (*v.*) 360. Thrust. *Tyr.* Threstle.

Thristy (*adj.*) 135. Thirsty. *Div. & Pau.*

Thurgh (*prep.*) Through. *Tyr.*

Thurgh out (*prep.*) 145. Throughout. *Tyr.*

To (*adv.*) 269. 362. Too. *Tyr.*

— (*prep.*) 45. In. *Tyr.*

To fore (*adv.*) 348. Before. *G.*

Toffende (*v.*) 46. To offend.

Tokne (*n.*) 419. Token. *M. V.*

Trefor (*n.*) 1. Treasure. *E. R.*

Treforeer (*n.*) 418. Treasurer. *Caxt.*

Trete (*v.*) 437. Declare. *Alb.* "Where this mater shall be moor
playnli tretit." *Cootarmuris.*

Trowe (*v.*) 394. Believe. *Tyr.*

Tryce (*v.*) 287. Thrust. *Tyr.*

Tweye (*adj.*) 419. Two. *Tyr.*

Twynne

Twynne (*v.*) 17. 318. III 38. Depart. *Tyr.* Twinne.

Twynned (*pret.*) 42.

Tyde (*v.*) VI 38. Happen. *L.*

U.

Venym (*n.*) 211. Venom. *L.*

Verray (*adj.*) 71. 184. 371, 3. Very. *Wic.*

Vertuous (*adj.*) 335. Salubrious. *M. V.* ch. 15.

Unlust (*n.*) 189. Idleness. *Div. & Pau.* " To mainteyne them in *unlust*,
" and in bodily ease. Pr. vii. ch. 22.

Unnethe (*adv.*) 216. 365. 400. Scarcely. *Tyr.*

Unfittyngly (*adv.*) VI 48. Unfuitably. *L.* and *Fab.* have *unfittynges*.

Unwar (*adj.*) 41. Unwary. *P. L.*

Voide (*v.*) 382. V 25. Put away. *L.*

When quene Vasty was *voided* for her pride.

Fall of Ps. III. ch. 26.

————— 448. Clear. *Tyr.*

————— (*v. neut.*) 280. Go away. *Tyr.*

W.

Wacch (*n.*) 305. 322. Late revel. *L.*

The wynter he spent in lechery,

In *watch* and ryot.

Fall of Ps. V. ch. 15.

Soon after he repeats the three, and calls them

Nyght excessse, ryot, and lechery.

Wafres

- Wafres (*n.*) 146. See the note.
- Warie (*v.*) 63. Revile. *Doug. Vir.*
- Weene (*v.*) 364. Think. *Tyr.* Wene.
- Wel was him 199. Well off was he. See *Tyr.*
- Wele (*n.*) 287. Prosperity. *Tyr.*
- Weleful (*adj.*) 402. Able to make happy. *Tyr.* and *Tipt.*
- Wern [for weren] (*v.*) III 12. 55. Were. *L.*
- Werne (*v.*) 430. 442. Refuse. *Tyr.*
- Werre (*n.*) 80. 302. War. *Tyr.*
- Werreith (*v.*) 117. V 4. Worries. *L.*
- Wexe (*v.*) 159. II 5. Wax or grow. *Tyr.*
- Weye (*v.*) VI 49. Weigh. *Div. & Pau.*
- Whan, whanne (*adv.*) When. *Tyr.*
- Which (*pro.*) V 7. Who. *Wic.*
- Wighte (*n.*) 175. Weight. *Tyr.*
- Willynge (*n.*) II 10. Supplication. This word seems to have the same meaning in Raftell's Chronicle: "His lordes in Normandye sent unto
" kyng Henry [the first] his brother *wylllynge* for to come into Normandye."
- Wite (*v.*) 285. Know. *Tyr.*
- With (*prep.*) 271. See the note.
- Withfeye (*v.*) VI 47. Deny. *Tyr.*
- Wityngly (*adv.*) 46. Knowingly. *Div. & Pau.*
- Wole (*v.*) Will. Wolde (*pret.*) Would. *Tyr.*
- Wommanhede (*n.*) VI 30. Womanly dignity. *Tyr.*
- Wone (*n.*) 294. Heap. *Tyr.*
- Woot (*v.*) Know, Knows, Knew. *Tyr.* Wot and Wote.
- Woost. 361. Knowest.

Wowid

Wowid (*v.*) 188. Wooed. *Tyr.*

Wrecche (*n.*) 63. A wretch. *Wic.*

Wrenches (*n.*) 378. Quirks. *Tyr.*

Wrooth 431. Chagrined. There are many passages in *L.* and in *Hylt.* where this sense seems much more applicable to *wroth*, than that of *angry*. It probably has the same meaning too in BARCLAY's *Ship of Fools*:

Be the poore *wroth*, or be he well apayde.

Y.

Y is frequently prefixt to verbs and participles without altering their signification. This practice very much prevails in Lydgate's *Troy-book*.

Y (*pro.*) 177. VI 54. I. *Wic.*

Yate (*n.*) 178. VI 9. Gate. *Tyr.*

Y-doon (*part.*) VI 58. Done. *R. G.*

Ye (*n.*) 98. Eye. Yen. (*plur.*) 97. VI 26. There was formerly great variation in the manner of spelling this noun: nor has the editor met with it any where exactly similar to that of the *Mf.* *Yhen* in the *Mf.* of Lydgate's *Legend of Seinte Margarete* comes the nearest.

Yeer (*n.*) 110. VI 68. and Yere. VI 58. Years. *Tyr.*

Yernen (*v.*) 39. Earnestly desire. *Tyr.*

Yeve (*v.*) III 30. Give. Yeveth. II 4. *Tyr.*

Y-holde (*part.*) 184. Holden. *L.*

Yiftes (*n.*) 366. Gifts. *L.*

Y-maad (*part.*) 203. Made. *L.*

Ynow

Y-meeved (*part.*) 391. Actuated. *L.*

Y-meeved only of trouth and of refon.

Storie of Thebes.

Ynow (*adv.*) 145. 291. Enough. *Tyr.*

Yore (*adv.*) 29. Of a long time. *Tyr.*

Yoven (*part of yeve.*) 99. Given. *Tipt.*

Y-rooted (*part.*) 94. Rooted. *L.*

Y-tugged (*part.*) 197. Conveyed. *M. L. D.* Teogan, *ducere.*

F I N I S.

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